

**SOCIO-POLITICAL ROLE OF TIWANAS  
IN COLONIAL PUNJAB:  
A CASE STUDY OF  
DISTRICT SARGODHA (1860-1947)**

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## **Declaration**

I hereby declare that I have not submitted this research work of mine entitled “Socio-Political Role of Tiwanas in Colonial Punjab: A Case Study of District Sargodha (1860-1947)” for the degree of Ph.D in History to any university within the country or outside Pakistan. I will not submit the same thesis for any degree to any other university in future. Research work of the same topic has never been submitted before by any one in any university.

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## **Certificate**

This is to certify that we have read the thesis submitted by Muhammad Pervez, entitled “Socio-Political Role of Tiwanas in Colonial Punjab: A Case Study of District Sargodha (1860 1947)”, recommended for the submission in partial fulfillment of the requirements for the degree of Doctor of Philosophy in History.

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**MUHAMMAD PERVEZ**

## **Glossary**

Abiana	Water tax for irrigation
Abadi	Sattlement of the people, Colony, Village site
Abadkar	Colonist peasant, grantee
Abpashi	Irrigation system
Anjuman	Society, organization
Behat	Behat was the local name of the River Jhelum in old times
Bania	Trader and moneylender notorious for extorting money from poor farmers
Barani zameen	Cultivated Land which have no irrigation system and entirely dependent on rain
Chak	Canal colony or village, block of units of land grouped together for purposes of administration
Char –paaees	A sleeping bed
Choudhry	Chief of the area or Headman, headman of camel service grantees in Chenab Colony
Chuch Doab	Tract of land between River Chanab and Jhelum
Chaukidar	Watch man
Darbari	Courtier
Dara	A common drying-room of the village where everyone can sit, community centre of the village

Daisi	Local, indigenous to Indian subcontinent
Doab	Tract of land between two rivers
Faqeer	Religious mendicant; Muslim ascetic
Fatwa	Religious order issued by religious scholars or Ulmas
Gure	Unrefined sugar locally made consisting of consolidated sugarcane juice
Ghee	Clarified butter
Ghori-pal Scheme	Horse-breeding Scheme
Hatamtai	Greatest generous
Halva	A kind of sweetmeat made of flour, ghee and sugar
Hakoomat Allahya	Government of God
Halqa	Circle of villages grouped together for administrative purposes, ilaqa, estate, locality
Haq- abpashi	To have the right of irrigation, area proposed for irrigation popular and erroneous designation
Inaam	Cash prize, allowance for services rendered
Jagir	Officially granted right to a given tract of land
Jatha	Band of Sikhs
Jay Hind	Government of god
Kardar	Operative, remuneration, manager of an agricultural unit, or

	village appointed by an authority, the person who collected revenue and enforced order in each of the region's Parganas or tallugas
Kami	Literally menial, commonly applied to the village servant of low caste
Krah and Daighs	A big pot for cooking
Kineez	Maid-servant, slave girl
Kilah	An acre, a square has 25 acres
Kacha	Unpaved, made of mud
Lamberdar	Village headman, officially appointed as headman of a village community with some responsibilities of local level
Law-waris	Without a guardian
Langar	Alms, free food commonly given in shrines
Lassi	Diluted milk
Longi	A piece of cloth bind around the legs
Mandi	Market
Marla	An area equal to 1/160 of an acre
Mauza	A colony, estate, village
Mahajan	Moneylender
Mujahideen	Crusaders

Moulvis	Religious scholars, religious heads
Moga	Canal watercourse outlet
Nala	Small canal
Nai	Barber
Neyani	Barber-woman
Najaiz	Unauthorised
Nazarana	Payment made to government on acquisition of a colony grant
Panchayat	A village assembly, court, body of arbitrators
Panj Pyareey	Five beloveds
Patwari	Village accountant and revenue record keeper
Pie	Six pies make one anna and 16 annas make one rupee
Police Choki	A small police station
Peer	A holy man, a Muslim saint
Qanungo	Revenue official who supervises work of patwaries,in each pargana a qanungo maintained revenue records
Roties	Thin breads
Rakh	Block of land where tending the cattles, pasture
Salan	Meat or vegetable curry



Sydjada Nasheen	A Muslim shrine keeper or custodian, literally, he who sits on the prayer carpet
Sarmaya	Capital
Sarmayadar	One with capital; capitalist
Sarwan	A camel attendant
Sowar	horse rider
Surra	A disease peculiar to camels
Sabha	Society, organization
Thanedar	Police officer
Pakka	Paved
Tehsil	A section of a district or revenue and administrative subdivision of a district
Taalqa	Limitation of the land
Village	An area which had its own muqaddam or headman and patwari
Vakeel	Agent, representative, lawyer
Zail	A group of villages amalgamated for administrative purposes
Zaildar	The head of a zail or a group of villages , a local notable appointed to the charge of a zail, a subordinate official in the Irrigation Department

Zamindar	A peasant, may be a tenant or owner of agricultural land
Zindabad	Long live
Zinda dilan-e-Punjab	The warm –hearted people of the Punjab

## **Abbreviations**

AIML	All India Muslim League
AINC	All India National Congress
BCGA	British Cotton Growing Association
BORL	Board of Revenue Lahore
C. S. I.	Companion of the Star of India
DA	Director of Agriculture
DC	Deputy Commissioner
DG	District Gazetteer
DCRO	Deputy Commissioner Record Office
DSB	District Soldier Board
EIC	East India Company
FCD	Financial Commissioner Development
FR	Fortnightly Report
GOP	Government of Punjab
G M	Ghulam Muhammad
LG	Lieutenant-Governor
LSR	Land Settlement Report
M L N G	Muslim League National Guard.

NDC	National Document Centre
O.C.I. E	Order of the Companion of the Indian Empire
O.B.E	Obedient of the British Empire
PDG	Punjab District Gazetteer
PCO	Punjab Colonisation Officer
PCR	Punjab Colonies Report
PG	Punjab Government
R.V.O	Royal Victorian Order
R S S	Rashtriya Swayamsevak Sangh
RPCC	Report of the Punjab Colonies Committee 1907-1908
RS	Rupees
SC	Settlement Commissioner
SR	Settlement Report

## Map Sargodha District



## ABSTRACT

The historical record of the remote areas of the country is generally not well preserved, because historians of South Asia have mostly recorded events linked directly or indirectly with the Centre or the Province. So, available resources cover only those personalities and families who have lived in the Capital or are associated with political dynasties. Thus, several important historical events, families, and personalities, who influenced the direction of history, remained hidden merely because of their location. One such remote area that has not been the focus of research is “Sargodha District” and its prominent family “Tiwanas”. Tiwanas had been regional rulers for centuries in Sargodha, and had impacts on society. The Punjab was the aggregate of urban and feudal society. These feudals were associated with the Mughal Empire through its Governor. The Tiwanas’ estate Mitha-Tiwana also annexed with the Governor of Multan. But in its decline, the Punjab Government was paralyzed and these feudals were disassociated and scattered. Before Ranjeet Singh’s power, these local rulers could not stand themselves and were subdued one by one. The Tiwanas’ estate, also came under Ranjeet Singh’s control. In the Anglo-Sikh wars, logically, these feudal lords, supported the British. Tiwana Chiefs, in every subsequent campaign, were the first to come forward and had done splendid services to the British. They provided military assistance and kept peace in their areas. After success, British liberally rewarded their services by grants of large estates. Thus, they restored their dignity and opportunity to play active role in Colonial rule. Tiwanas played this role prominently. They subsequently developed these estates by promoting agriculture to build private canals, established large cattle and horse breed farms, horses and military recruits provided to British Army, kept peace in area. Tiwanas were Well-wishers of humanity, they launched several public welfare schemes and institutions, benefited for all and sundry without any discrimination, as fixation of permanent allowances for poor and widows, arranged the marriage registration, built mosques temples and churches, arranged fairs, inns and free dispensaries, developed sports and popularized the indigenous games. Tiwanas were fine horse-riders, polo players and the ones who introduced tent-pigging in Sargodha. They had raised and taken down to Hindustan their own Risalas of Irregular Horse. Thus, Tiwanas played a wider social and political role in Colonial era. By these Tiwanas, prominently were Malik Sahib Khan Tiwana, Sir Umar and Sir Khizar

Tiwana. Malik Sahib Khan laid the foundation of Kalra estate, Sir Umer Tiwana served in different social and political bodies, as representative of Sargodha in Simla Deputation 1906, representative of Muhammadans in Punjab Legislative Council, Viceroy's Imperial Legislative Council, Council of State in India and Council of Secretary of State for India in London. The record of these bodies shows that he took active part in the proceedings of these bodies. He rendered to the Indian public in general and particularly the rights of Muslims, land owning classes, the agriculturists, rural masses and Indians, who settled in South Africa. Sir Khizar Tiwana associated with the Unionist Party in 1937. This party ruled, as the champion of interest of Punjab's landed peasantry. Sir Khizer served as its provincial minister 1937-42 and premier 1942-47. Since early 1940s, the Tiwanas developed the political activities in Sargodha. Congress, who had already strengthened in Sargodha, with the Tiwanas' emergence, its politics effected. This, Tiwana's social and political role, particularly in Sargodha and its impacts, had analyzed for a doctoral thesis. This study shall find out why the relation between Tiwanas and British fluctuated over the hundred years, and its impact on the global and regional politics. By focusing on this relationship, the study seeks to enhance our understanding of the nature of the colonial state and the mechanism of imperial governance and administration in urban and rural areas. This study is the examination of the processes that led to the opening of certain districts included Sargodha and its development. During the latter years of colonial rule, when the informal ties which bound them to the colonial administration, were gradually institutionalized through the creation of loyalist political associations and eventually political parties, early allies like the Peers and feudal lords, including the Tiwanas, were loyal to the colonial regime. The importance of local allies for the maintenance of British rule has been carefully examined in other areas of India, but little has been written about this aspect of imperial control in the Punjab despite the fact that the region provides an important field for this study because of its immense value to British interests and its reputation for political loyalty. Punjab's stability was crucial not only for strategic reasons but because the Indian Army had made it home for recruitment. The Punjabi-dominated volunteer force served imperial interests, underpinning British rule and safeguarding British influence. One of this study's themes is to describe how the British secured the support of the Punjab's rural population from which the Indian Army drew the bulk of its recruits. The growing relationship between the colonial regime and the

collaborating feudal groups, particularly the Tiwanas are traced carefully. Informal political alliances initially marked it, but from 1923 onwards it was institutionalized in the shape of the Unionist Party. Over 20 years, this loyalist coalition of Muslim, Hindu and Sikh landowners led by Tiwanas in later period dominated the region's politics up to March 1947. A greater knowledge of its history, would not only clarify our picture of Punjabi politics, but also of the actual political position of the Tiwanas in Punjab, particularly in Sargodha. The methods of inductive/qualitative pattern of research are to be adopted for this work. The main primary sources are the unpublished official and private letters, numbering more than 200, mostly photocopies collected from Tiwana's family.



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## INTRODUCTION

The historical record of the remote areas of the Sub-continent is generally not well preserved, because historians of this country have mostly recorded the events, which linked directly or indirectly with the Centre or the Province. So, available resources cover only those personalities and families who have lived in the Capital or were associated with political dynasties. Thus, several important historical events, families, and personalities, who influenced the direction of history, remained hidden merely because of their location in remote areas of the country. One such remote area that has not been the focus of research is Sargodha District and its most prominent family "Tiwana".

Tiwanas had a long history in Sargodha region. They had been regional rulers for centuries, upto 180 generations. The leading persons of this family were Malik Fateh Khan Tiwana Motianwala, Malik Sahib Khan Tiwana 1804 -1879, his distinguished son honorary Colonel Malik Sir Umer Hayaut Tiwana 1874 -1944 and his son honorary Captain Sir Khizar Hayaut Tiwana 1901-1975, Malik Jahan Khan Tiwana, his great Son Malik Mobaraz Khan Tiwana, Malik Khuda Bakash Tiwana.

Tiwanas were brave and distinguished soldiers. They raised and taken down to India their own Risalas of Irregular Horse. They were never tired of recounting their exploits of those dark, but for them glorious days, under such gallant English leaders as John Nicholson, Herbert Edwards, Richard Lawrence, Abbott, and Reynoll Taylor. Hence, in every subsequent campaign, the Tiwana Chiefs were the first to come forward. These Tiwanas were brought up listening to those accounts. This family produced five knights of the British Empire. They had become loyal allied of British upto annexation of Punjab. They fought shoulder to shoulder with great loyalty in British Army in Mutiny 1857 and this support continued upto 1947. Malik Fateh Khan Tiwana Motianwala was a great commander and administrator and worked as Governor of Banu. He served first in Sikh and then British army in Malik Sahib Khan Tiwana was a skillful local commander and administrator. He performed splendid services in the favour of British Army in Anglo-Sikh wars 1846-49 and the Mutiny 1857. He established Kalra estate in 1860. He was a social worker and established a large caravansary in 1868, which later became a great supports complex and community centre in the age of his son Malik Sir Umer Hayaut Tiwana. Malik Sir

Umer Hayaut Tiwana was an honorary Colonel in British Army. He served from Flanders to Mosopotamia in First World War. He had deep influence in his locality and recruited thousands of soldiers from Sargodha for this war. He served a lot of social services. He was greatest generous in Sargodha. Malik Sir Khizar Hayaut Tiwana was an honorary Captain in British Army and served in 3rd Anglo-Afghan War 1919. He was the last premier of united Punjab 1942-47. Malik Jahan Khan Tiwana was a tower of strength. He served as a brave soldier in British Army in mutiny 1857. British Indian Army formed a regiment as "Tiwana Lancers" in 1857-58, Malik Jahan Khan Tiwana was its chief. He established Jahanabad estate. His great son, Malik Mobaraz Khan Tiwana was also a brave soldier. Regarding his social services, particularly the educational services, he was the Sir Syed Ahmad Khan of Sargodha. Malik Khuda Bakash Tiwana was the chief of Khowajabad estate and served as a minister in Bahawalpur State. Tiwanas had deep social and political relation with British elites. A British, Sir Michael O'Dwyer had been the Deputy Commissioner in Shahpur from 1887 to 1889. He had friendly relations with Tiwanas and they used to hunting, shooting and hawking together, whenever they could get away from the strain of work. Sir Michael O'Dwyer was the Governor of Punjab during the First World War and he gained the significant Tiwana's armed help in this Great War. Malik Khuda Bakash Tiwana raised 6000 mule and camel drivers on Sir Michael O'Dwyer's request for Mosopotamia in a few weeks from his native district Sargodha. It was a great service in emergency during the war in 1916. The manly standard set by the Tiwana Chiefs and their kinsmen, the Noons, was followed by the other tribes of Sargodha, Jhelum Valley, the Salt Range, the Baluchs, Janjuhas, Saiyids, Kureshis, Mekans and Awans etc.<sup>1</sup> the life among the landowners of Sargodha was full of interest. The tribal divisions were well marked and in many tribes the hereditary heads had much influence. They were considered, generally gentlemen and influential landlords. Their factions were to be found in nearly every village in the district. They played a wider social and political role in Sargodha region. They had several great qualities. They exercised these qualities in Sargodha district from 1960 to 1947.

The British Government, after the Engle - Sikh wars and Mutiny 1857 liberally rewarded the Tiwana's services by titles, pensions and grants of waste lands.

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<sup>1</sup> O'Dwyer Sir Michael, *India as I Knew It, 1885-1925* (Constable, Limited, 1925).p.42

Tiwana's subsequently developed these waste lands and changed it into valuable estates. Thus, they owned large tracts of land in Sargodha district and West – Punjab. Tiwana's constructed a series of private canals with their own resources and engineering for irrigation of barren land in Sargodha in 1960s. It was the first canals irrigation network in Sargodha and West-Punjab. Colonial government constructed one of the largest irrigation systems in the world in Punjab in 1885, Tiwana's private canals irrigation network proved to be a model of irrigation network in Sargodha. Tiwana used modern methods and promoted agriculture in the region. They were recognized as great agriculturists in Punjab.<sup>2</sup>

Tiwanas were fine horse-riders. They raised horses and planted orchards. Their horse skill recognized by Shair Shah Suri in 1540 and Raja Ranjit Singh in 1822. They were great polo players and often used to hold tournaments in Sargodha. They were also great players of tent pigging. They were, ones, who invented tent pigging in Sargodha region. They are still considered role model in tent pigging in Sargodha. They established large cattle and horse breed farms in Jhelum canal colony, and provided horses for the British Indian Army.<sup>3</sup>

Tiwana were well-wishers of humanity and launched several schemes for public welfare. Their welfare programmes benefited for all and sundry without any discrimination. They fixed permanent allowances for poor and widows. They built mosques, temples, and churches. They established several welfare institutions as free dispensary, orphanage and caravansaries. They arranged the marriage registration.<sup>4</sup>

Sargodha region was consist of high mountains and thick forests, which were safe shulters for criminals. Tiwanas removed these thick forests and made it for cultivation and saved the local people from these criminals. Tiwanas, who had the powers of honorary magistrates, provided peace and justice to the local people and saved them from waste of money and time in long litigation.

Tiwanas developed sports, patronised the players and artists. They popularized the indigenous games such as Perkodi and tent - pegging. They arranged the annual fairs for people's joys and economic activities in the region. Tiwana family performed

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<sup>2</sup> Ibid. pp. 39-40

<sup>3</sup> Malik Umer Hayat Tiwana, interview by Muhammad Pervez PhD Scholar, 2016, Shah Jamal Lahore.

<sup>4</sup> "Collection of Nawab Sir Umar Hayat Tiwana's Speeches, Delivered in Different Assemblies as Its Member," (Lahore: Ferozsons, 1929).

more than forty years of political services. These services began when Sir Umer Tiwana was elected the member of very important All-India Simla Deputation for representation of Sargodha in 1906. He was nominated by government, as the member of Punjab Legislative Council for two years on January 1906. He was the youngest member at the age of 32, ever taken in the Punjab Legislative Council. Owing to Tiwana's good work in the Punjab Council he was re-nominated for another term for two years on January 1908 up to December 1909. From Sargodha another member, who served in the Punjab Legislative Council was also a Tiwana, he was Malik Mubariz Tiwana chief of Jahanabad estate. Malik Mubariz Tiwana was nominated its member on January 1910. He took active part in its proceedings. Mubariz Tiwana was a Philanthropist and a donor of many Muslim educational, welfare and political organizations. Malik Mumtaz Khan Tiwana, the brother of Malik Mubariz Tiwana, was nominated the member of the Punjab Council from 1923 to 1926. Malik Khuda Bakhsh Tiwana, chief of Khowajabad Estate, served as the member of Punjab Legislative Council 1925-1926. Malik Allah Bakhsh Tiwana also served as the member of Imperial Council 1931. Other notables of district Sargodha, who served as the member of the Punjab Council, were Malik Feroz Khan Noon in 1920. Malik Feroz Khan Noon, who later became the Prime Minister of Pakistan in 1957, served as minister of education in Punjab in 1926. Nawab Muhammad Hayat Qureshi, chief of Sahbowal in Sargodha served as the member of Punjab Council 1926-1936 from Sargodha. Sir Umer Tiwana served two consecutive terms in the Provincial Legislative Council from 1906 to December 1909. Then, he was nominated the member of Imperial Legislative Council Calcutta for four years from 1909 to 1913. Tiwana was renominated on the Imperial Council as a representative of the Mohammadans in 1913, most of the recognized Muslim bodies having sent up his name for selection in appreciation of his services while on the Imperial Council in the previous term and in other capacities. Thus, Sir Umer Tiwana served in Viceroy's Imperial legislative Council Calcutta up to 1920. With the promulgation of New Reforms of 1919, being a most senior member of the legislature in India, Tiwana was nominated the member council of state in India for eight years, from 1921 to 1929. On its completion, Tiwana reached the highest political rank when he was nominated as member of Council of Secretary of State for India in London, for five years, from 1929 to 1934. It was a great honour and representation for Sargodha that one of its

residents represented this part of the country in various bodies continuously for 28 years.

The record of these bodies shows that Sir Umer Tiwana took active part in the proceedings of these bodies. He rendered to the public in general. He particularly raised for the rights of Muslims, land owing classes, the agriculturists and rural masses. He tried to protect the interests of Indians and those Indians, who had settled in South Africa. Tiwana also highlighted the educational problems, unemployment, separation of judiciary from executive. He criticized the Lucknow Pact and supported the separate representation. He demanded that the number of Muslim seats in the Punjab Council, be fixed according to their proportion. Speaking in the Council of State, Malik Sir Umar Tiwana said, "The Muslims of the Punjab are against this pact, because wherever they were numerically a minority, they remained as such. But where they were in majority, i.e. in the Punjab and Bengal, they were reduced to a minority. We got no benefit out of this pact. Sir Khizar Tiwana associated with the Unionist Party In 1937. Punjab National Unionist Party had established in 1923 based on agriculturalist ideology. This party had been ruling the Punjab since 1923, as the champion of interest of Punjab's landed peasantry. Sir Khizer served as its provincial minister from 1937 to 1942. He worked as Minister of Public Works with additional charge of important Home Ministry. Tiwana also improved irrigation facilities in the region. The Thal Project was commenced in May 1939, to provide per annual irrigation for 10 lakhs of acres in Mianwali, Muzaffargarh and Sargodha districts. At the time of Lahore Resolution March 23, 1940, Sir Khizar Tiwana had the charge of Home Ministry of Punjab. He help in the arrangements of this gathering and sat on stage with Quaid-i-Azam. After the death of Sir Sikander in 1942, Sir Khizar Tiwana elected as head of Unionist Party and premier of Punjab. Punjab Muslim League welcomed Tiwana's election as premier and Tiwana also assured for his complete cooperation with Muslim League .But soon some prominent leaders of Punjab Muslim League turned against him. Tiwanas had a relation with Muslim League. Muslim League established in 1906 and Sir Umer Tiwana was its founder member. There was no enough political activities in Sargodha at that time, so Muslim League could not get popularity in Sargodha. After Caliphate Movement 1919-24, some political parties started their political activities in Sargodha. Sargodha Muslim League established in early 1940. Tiwanas developed political activities in Sargodha on the

platform of both the Muslim League and the Unionist Party. Before the Tiwanas' entrance in politics, Congress had established and strengthened in Sargodha. With the Tiwanas' emergence, Congress's political growth was tarnished in Sargodha. The Tiwana's political popularity could not accept some leaders of Punjab and they created a confrontation between Muslim League and Tiwana. They sent negative reports about Tiwana to Quaid-i-Azam, who was the president of All India Muslim League. Soon these Punjabi Muslim League leaders succeeded in their mission and Tiwana was expelled from the All India Muslim League in May, 1944, but the Muslim League even could not root out the Tiwanas' politics from Sargodha. Tiwanas expanded the Unionist politics in Sargodha and captured 3 seats of Punjab Assembly, out of 4 in the election 1946 in Sargodha. Sir Khizar Tiwana served as premier of Punjab upto March 2, 1947. Sargodha region has been the Tiwana clan's centre since 16th century and they prominently performed here. Even in Pakistan, Tiwana family has served with great loyalty and honesty. Many of Tiwana's members are serving in Civil and Military bureaucracy. Shehzadi Umirzadi Tiwana, the daughter of Sir Khizar Tiwana, is the member of National Assembly of Pakistan from Sargodha even recent age. Sargodha district is situated 180 km North West of Punjab's Capital Lahore. Punjab, itself was a best agricultural land of five rivers. It has always been the hunting ground of foreign invaders. Politically and militarily its history is a sequence of invasions, the result of its location and terrain. The first conqueror of Punjab, and its first agriculturist and vine grower, is reputed to have been King Osiris of Egypt. Due to its geographical location, Sargodha could not escape from impacts of repeated invasions in Punjab.<sup>5</sup>

The last conquerors of Punjab were the Britishers, who annexed it, in 1849. The British developed Punjab's agriculture, constructed its world largest irrigation system. They also constructed a best communication network. Sargodha proved to be a favorite region for the British to develop with the co-operation of the Tiwana clan. Punjab was not only the gateway but also the shield-bearing arm of India. The Punjab had an exclusive importance for the British, particularly in west Punjab. About two-thirds of the recruits in the British Indian Army were recruited from the Punjab and any disturbance was bound to undermine the loyalty of the Punjab to the British

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<sup>5</sup> Syed Abdul Quddus, *Punjab, the Land of Beauty, Love, and Mysticism* (Royal Book Company, 1992).p.3



Crown. So British adopted a comprehensive strategic policy for the Punjab, based on the political, agro-economic, administrative, and military interests, in internal and external scenario. Sargodha had great importance in these British interests.

The Punjab touched the borders of Afghanistan, Iran and close to Russia, which was another contemporary imperial power. A controlled and peaceful Punjab was necessary for the British. For this, they accommodated and prepared a loyal group of local chiefs in the Punjab. These local chiefs had strong hold on their respective regions. These local chiefs could ensure that colonial policies were implemented to defuse any danger of a local uprising. The Tiwanas of Sargodha were the one family to achieve this successfully.

In mid-19th century, Europe underwent an Industrial Revolution. The Punjab was perceived to be the best potential supplier of raw materials such as oil seeds and cotton for the textile industry. For this, Colonial Imperialism took several steps for agricultural development with the co-operation of loyal landlords. The Tiwanas played a wider role for agricultural development in Sargodha.

For industrial development, factory workers from far and near reached Europe, which increased the population. More food was required for them. The colonial government in India made a scheme to grow more food and export it to Europe with the cooperation of the faithful local chiefs. The Tiwanas played a significant role in growing more food locally and supplying it to Europe. The British occupied India under the policy of domination and extension, starting with the Battle of Palasi from June 1757 to the Gujarat War of February 1849. After annexation of Punjab, in March 1849, almost all India came under the British administration. Now to control so vast this area, British needed a large military, particularly a low-grade military force. The West Punjab, especially Sargodha and the hilly areas of Jhelum were a potentially large recruitment center. The Tiwanas played a major role for recruitment in Sargodha. Colonial Government imposed two different administrative systems, in the western tribal areas near Afghanistan Iran and Russian borders. They controlled these areas through political agents, while the settled areas of Punjab were controlled by a Lieutenant Governor, who was under the Viceroy of India. There were commissioners in divisions, deputy commissioners in districts, assistant commissioners in tehsils, regional magistrates, Zaildars and Lumberdars. All these financial and administrative

officers were under the Provincial Governors to collect the revenue and impose the will of the government. In this mechanism, the posts of assistant commissioners, magistrates, Zaildars and Lumberdars could be conferred upon the local chiefs. The Tiwanas also served in this capacity in Sargodha. Under the colonial governmental policy, rural areas got more attention of the Government, as compared to urban areas. The reason was that traders, shopkeepers, industrialists, workers, engineers, lawyers, and doctors in big cities were not directly dependent on the government. Since the people of rural areas were dependent on the government, they could be controlled through the chiefs of the area. The Tiwanas strongly controlled the rural masses in Sargodha. The colonial government accommodated the local chiefs and engaged them with land estates, titles, regional powers, and was given a role in the political mechanism of the future. These local chiefs were those who were the loyal of British in Anglo-Sikh Wars 1846-49 and Mutiny 1857. These local chiefs could be trusted to remain loyal to the colonial rule. This group of local chiefs was, included the chiefs of Bahawalpur, chiefs of Kalabagh, Qurashi, Gelani, and Gardezi chiefs of Multan, Qazalbash and Mumtaz of Lahore, Ghakhar, Mughals, Meerzadas and Rajas of Rawalpindi, Seyals of Jhang, Kharals of Kamalya, Gourmanis of Mozafargarh, Mazari, Laghari, Tonsvi, Qesrani, Dreshak, Khosa, Bazdar, Landtabi, Saduzai, Gorchani of Deraghaazikhan, Khan, Seyals, Seyad, Belouch and Gheba of Attock, Nawabzadas of Khan Garh, Mirzai of Qadayan, Hayyauts of Wah, while in Sargodha, Beloch of Sahiwal, Beloch of Khushab, Noons of Bhalwal and Tiwanas of Kalra, Khowajabad and Jahanabad.<sup>6</sup>

During the latter years of colonial rule, when the informal ties which bound them to the colonial administration, were gradually institutionalized through the creation of loyalist political associations and eventually political parties, early allies like the Peers and feudal lords, including the Tiwanas, were loyal to the colonial regime. The importance of local allies for the maintenance of British rule has been carefully examined in other areas of India, but little has been written about this aspect of imperial control in the Punjab despite the fact that the region provides an important field for this study because of its immense value to British interests and its reputation for political loyalty. Punjab's stability was crucial not only for strategic reasons but

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<sup>6</sup> Ian Talbot, *Khizr Tiwana, the Punjab Unionist Party and the Partition of India*, vol. 9 (Great Britain: Curzon Press, 1996).

because the Indian Army had made its home there from the 1880s. The Tiwana's prominently took part in this. The Punjabi dominated volunteer force served imperial interests, underpinning British rule in India and safeguarding British influence throughout the Middle East and parts of South-East Asia. One of this study's themes will be to describe how the British secured the support of the Punjab's rural population from which the Indian Army drew the bulk of its recruits. The growing relationship between the colonial regime and the collaborating feudal groups, particularly the Tiwanas is traced carefully. Informal political alliances initially marked it, but from 1923 onwards it was institutionalized in the shape of Punjab National Unionist Party. Over 20 years, this loyalist coalition of Muslim, Hindu and Sikh landowners led by Tiwanas in later period dominated the region's politics upto March 1947. It needs to be understood why the Muslim League could not oust it in the 1930s. A greater knowledge of its history, would not only clarify our picture of Punjabi politics, but also of the actual political role of the Tiwanas in Sargodha.

The Punjab was the aggregate of urban and feudal society. These feudals were associated with the Mughal Empire through its Governor. The Tiwanas' estate also annexed with the Governor of Multan. But in its decline, and due to foreign invasion in India by Nader Shah Durani 1739, Ahmad Shah Abdali 1746-72, and Zaman Shah 1793-98, the Punjab Government was paralyzed. These local chiefs were disassociated, scattered and became isolated, including the Tiwanas in Sargodha. In the face of Ranjeet Singh's rising power since 1799, these local rulers could not stand themselves and were subdued one by one. These local feudal chiefs lost their dignity, power, and estates. Mitha-Tiwana, the Tiwanas' estate since centuries, also came under Ranjeet Singh's domination in 1818. In the Anglo-Sikh wars, logically these feudal lords supported the British, who was now the rising power of the Punjab. The British also required such local impressive powers for extension and protection. These local chiefs provided military assistance to the British and kept peace in their respective areas. They presented themselves as the representatives of colonial rule. As reward, they were granted large estates by the British, who restored their dignity and conferred upon them an active role in future Colonial administration. Thus Tiwanas established their estates in 1860, as Kalra estate, Jahanabad estate and Khowajabad estate in Sargodha. In this capacity, the Tiwanas had always been cooperative and ready to work in peace and war for success of Imperialism. Tiwana family also played

a prominent social and political role in this period in district Sargodha from 1860 to 1947. It was a significant period of 87 years, which would be analysed for a doctoral thesis in History under the supervision of Professor Dr Humaira Arif Dasti ex-Chairperson and Professor Dr Abdul Rashid Khan, ex-Din and chairman department of History, Bahauddin Zakriya University Multan under the title “Socio-Political Role of Tiwanas in Colonial Punjab: A Case Study of District Sargodha (1860-1947)”. It is a logically chosen period because the Punjab got the status as a province in 1859 and Tiwana’s Kalra Estate was established in 1860, which became the Tiwanas’ center, in place of Mitha Tiwana. Mitha Tiwana was subjugated by the Sikhs in 1818 and the Tiwanas were displaced. The main objective of this research is to search and analyse the social and political role of the Tiwanas. The Tiwanas had a long and significant history in Sargodha region and had contribution in its development. Tiwanas had close relations with British imperialism. This study shall find out why the relation between them fluctuated over the hundred years, and its impact on the global and regional society and politics. To focus on the relationship between Tiwanas and British Imperialism, this study seeks the facts, which shall enhance our understandings of the nature of estates in British Punjab and their administrative mechanism in urban and rural areas. This study is the examination of Sargodha district as its socio-economic development, and as a centre of raw material for British industry and recruiting area. Post – war 1914 -19 Punjab facilitated the management problems caused by demobilization and later the insulation of the military districts such as Sargodha, from the political influences of the nationalist movements. The extent to which military considerations influenced the behavior of colonial imperialism was emphasized during the Akali Agitation in Sargodha between 1920 and 1925, as the government sought to contain Sikh unrest without precipitating a mutiny of Sikh regiments and a rebellion in the Sikh districts. Just after the First World War, British Government constructed the rail and roads network in Sargodha. The people of Sargodha connected with one another. Their socio-economic and political life developed and a new mixed culture came into being in Sargodha and jungly life turned into civilized society.

British Government introduced the political and constitutional reforms in 1919, for the dominance of pro - government local chiefs in Punjabi politics, a cross communal agricultural based political party as Punjab National Unionist Party was

established in 1923. This party ruled over Punjab upto 1947. Sir Khizar Tiwana became its head in 1942, and faced several major challenges. Second World War was going on. There was the food crisis. Muslim League, who was getting popularity on the issue of Pakistan, was not ready to go with Sir Khizar Tiwana. But Tiwana continued development plans, particularly in Sargodha. He extended canal irrigation network. He constructed the roads in district Sargodha<sup>7</sup>

Government experimentally created a new agrarian frontier by its massive irrigation net-works which opened big tracts of land in the arid western districts led to a big scale human migration to settlements, which were called canal colonies. Sargodha was one of them, which was established in 1903. Before it, there was a district as Shahpur 20 miles away from Sargodha. Offices of this district were transferred to Sargodha in 1913 and later, itself became a district in place of Shahpur. Because the existing age is the trend of regional knowledge, and world has become a global village and its each part carries equal importance. So, one wants to know about its background, geography, history, civilization, and culture. Such information of Sargodha shall be given and analysed with the relationship of cause and effects. The social and political role of leading personalities and families has always been influential. Such as in Sargodha region, there were Noons, Qurashi, Meaken, Biloch, Awans, Negeyanays, and Sayads. The role of these families shall also be analysed for wider study. While major objective is to analyse the social and political character of the Tiwanas in Sargodha. There in the Punjab an entirely new society was being established on barren wasteland, under the aegis of state authority. But with the active involvement of the native population, the Tiwanas played this role in district Sargodha. The scope of study extends from regional to provincial and national level. The historiography of this region is sadly underdeveloped and there is no overview of the emergence of hydraulic society in the Sargodha region. One reason of neglecting that Sargodha is situated remote from the capital. Such a study, which is being undertaken here, furnishes a unique set of historical problems and involves areas of inquiry that have to date receive little attention from scholars. This research shall compile the history of Sargodha. The district included its ancient and historical towns as Bhera, Shahpur, Meyani, Chack Sahnu, Kalowal, Takht-Hazara, Khushab, Soon Valley, Sahiwal, Mitha Tiwana and very importantly the Kalra of Tiwana, which

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<sup>7</sup> Shaikh Majid, "The Rough Riders from Mitha Tiwana," *Dawn*, May 2, 2010.

proved the centre of social and political dominance of the Tiwanas. This region has an historical past which has been dug out, and never appeared before. It shall open the hidden corner of the regional history and provide the past knowledge. It shall increase eagerness for history. The local people shall study their own people, region, and culture. It shall help to preserve the indigenous inheritance and historical events, like the foreign invasion in Punjab and its impacts on Sargodha, and how the Sikhs occupied all Muslim estates in and around Sargodha. The Sikhs occupied the Tiwanas' domain, where they had ruled since 1580. After destruction by the Sikhs, the Tiwanas constructed their relations with the British and offered loyal sacrifices for them. They received titles, which were the symbol of their past glory and acceptance of their unprecedented bravery, war-skill and loyalty. The Tiwanas received vast lands from the British and re-established their estates, where they performed social and political services.<sup>8</sup>

This research shall provide the salient features of colonial policy in Punjab and its impacts on Sargodha. This study shall also provide a brief sketch of Punjab politics, particularly the Tiwana-League relationship in the light of the Sikander-Jinnah pact 1937. This research shall provide historical information about the struggle for Pakistan in Sargodha district. I am disabled from eyes and this work has benefitted from kind help, advice and feedback from a number of people, too numerous to name individually. I am particularly indebted to my doctoral supervisors, Prof Dr Humaira Arif Dasti, for guidance and good counsel that she has given me along with Professor Dr Abdul Rashid Khan. I am thankful with great heart and soul to Prof Dr Muhammad Shafiq Bhatti Chairman Department of History B Z U Multan, who was real Shafiq (kind) to me. I am thankful to Prof Dr Taher Kamran Chairman and Din Department of History Govt College University Lahore, who has been very kind to me. I am particularly thankful to very kind Sargodha based Professor Dr Muhammad Iqbal Chawla Din and Chairman Department of History University of the Punjab, for the special love and kindness for me. I am thankful to Prof Dr Babik Mahmood, Department of Sociology, and University of Sargodha. I also wish to acknowledge particularly Malik Umer Hayat Tiwana, the grandson of Sir Khizer Tiwana at Lahore, who provided me, very kindly, research-based photo copies of unpublished Tiwana

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<sup>8</sup> "(Unpublished) Letter of Introduction Dated December 28, 1994," ed. Home Department (Lahore 1994).

papers, more than 200 in number, which consist of public, private and confidential letters, and this material has formed the primary sources. These unpublished Tiwana papers had been kept hidden and are key information of the socio-political role of the Tiwanas, and the social and political circumstances of Sargodha and the Punjab, and its impacts on society. This is the period of 87 years from 1860 to 1947, which is divided in 7 chapters. Punjab had been an area of great strategic importance to all successive dynasties. The British were more conscious particularly, for its tremendous agricultural resources and manpower and they set a comprehensive Punjab policy. The first chapter titled “British in Punjab” deals with the salient features of Colonial Policy of Punjab, adopted in mid-19th century, which provides important information on the role of local chiefs and martial tribes in the colonial Punjab. The main argument of the chapter is geo-economic and military importance of Punjab and Sargodha. The second chapter, titled “Sargodha: A Colonial District and Its British Collaborators”, discusses the implication of colonial policy and the Tiwanas’ role in its success. This chapter also deals with the establishment of Sargodha, its history and prominent families, who played a historical role. The area from which recruits were drawn in the Punjab was a limited one and the martial race ideology which governed military recruitment at the turn of the 20th century had as much an element of location as of race. Sargodha was one of these military districts. In the third chapter, “Tiwanas in Peace and War”, it has been researched that both in peace and war the Punjab administration had to rely heavily on the active collaboration of the province’s landed elites to maintain the loyalty and viability of the military districts. The preservation of the old aristocracy in the Punjab, the chieftain/military families such as the Tiwanas, of the western districts of the Punjab and the dominant peasant proprietors and rural notables of central and eastern Punjab was indeed central to the imperial enterprise in the province. In addition to their critical function as the state’s rural intermediaries, the landed elites which included the Tiwanas, had shown that they could perform the equally important role of the state’s military intercessors in the recruiting grounds of the province. In the immediate aftermath of the First World War, a combination of war weariness, economic hardships and political unrest in the Punjab threatened to disrupt its military districts. British Government facilitated their entrenchment in the Provincial Legislative Council introduced the reforms after the First World War to subsequent dominance in politics of Punjab in the shape of Unionist Party. Sir Khizar Tiwana associated with this party in 1937 and became its head in 1942. Chapter four

offers an analysis of the Tiwanas' politics which began in 1906, from the Simla Deputation, which reached a climax when Captain Malik Khizer Tiwana became the Premier of the united Punjab in 1942-47. It was a critical period, because League-Tiwana confrontation reached on high and it dropped the ill impacts on Muslim's politics in Punjab. The Tiwanas attracted and controlled the people in their locality district Sargodha by facilitating them with social activities as they developed agriculture, constructed private canals, arranged annual fairs, held games, supported, and prized the players. They built caravansaries for travelers, local needed people, players, and participants in annual fairs. They constructed mosques, temples, veterinary hospitals, and free dispensaries. They fixed permanent allowances for poor, widows, and orphans. They exercised magisterial powers to settle the local disputes, cases and kept peace and security in the region. The next chapter#5, "Tiwana in civil society " reveals the Tiwana's social and human sympathetic activities, which they performed in civil society of Sargodha district. These social and humanitarian services made the Tiwanas prominent and unique in all Sargodha regions. Chapter six gives information about Tiwanas' role which they played for the development of Sargodha. The main conclusions of the thesis are given in the final chapter. Qualitative-inductive methods research pattern are proposed to be used for this research-work. References are given in the end of each chapter and it is pointed-out to put the numerical numbers in the text within brackets. The abbreviation of the words are given in the list separately, while the explanations of indigenous terms are given in glossary. For purposes of brevity, mention is only made to the Deputy Commissioner Record Office (DCRO) in such cases. The names of certain districts and towns have changed after 1947 as Lyallpur is now Faisalabad and Montgomery is Sahiwal. It has retained the names of districts and localities as they are today in new names. Sargodha established in 1903 and shifted the district offices in 1913, in place of Shahpur, thus Shahpur is the successor and as other name of Sargodha, and so this locality has been named as Sargodha on some places. A researcher should be fully aware of contemporary and historical work being done elsewhere. The Socio-Political role of Tiwanas: A Case Study of District Sargodha has not been explored from this angle. First direct writing on the Tiwana clan is written by Ghulam Rasool Mehar on the request of Malik Sir Khizar Tiwana, in Urdu, titled "General Sir Umer Hayat Khan Tiwana" in 1960s and republished by Fiction House Lahore in 2003, which is briefly given a one-sided view of background of Tiwana family and life of Sir Umer Hayat Khan Tiwana. In



1992, Darbara Singh Tiwana wrote a book by the title of “History of the Tiwanas”, which was published by Azad offset printers Chandigarh, India. It is completely about the Tiwanas of India. In 1996, Prof Dr Ian Talbot wrote a book by the title of “Khizr Tiwana, the Punjab Unionist Party and the Partition of India”. Talbot’s main focus is Khizr’s Unionist life regarding the Punjab, which gives a limited picture of Tiwana’s politics and not the Tiwana’s social role and Sargodha District, The Sikh-Tiwana relations and important facts of mid-19th century such as Malik Fateh Khan Tiwana Motianwala and Malik Sahib Khan Tiwana, when British-Tiwana relations developed. Sir Umer’s and Sir Khizer’s military life which came further close to the British and its implications on political life is also not mentioned. Another great work is done by Prof Dr Imran Ali titled “The Punjab Under Imperialism”, published by the Oxford University Press Karachi, 1988. This work provides the information about the world’s largest canal irrigation system and canal colonies, established by the British. Tan Tai Yong’s work, “The Garrison State”, published in Delhi, 2005, gives information about military recruitment in Shahpur district. Tahir Mahmood’s thesis entitled, “Socio-Economic Transformation and Political Control in Colonial Punjab: A Case Study of the Shahpur District 1885-1922”, at Coventry University, 2011 is general and a limited work, not specific to the Tiwanas regarding their social and political services. Relevant material is found from unpublished sources, published sources, interviews from concerning personalities, visits of relevant places. It has been possibly tried to avoid from repetition of well-known facts, but for the sake of narrative continuity, it seemed essential to refer to them and it has been done with great brevity. It is fact that without data analysis, modern research cannot be conducted, therefore it has been done through primary and secondary sources, mentioned in bibliography. The main primary sources are the unpublished Tiwana Papers, numbering more than 200, mostly received from Tiwana family, particularly Malik Umer Tiwana, the grandson of Sir Khizar Tiwana. Other sources utilized are as, Jinnah Papers. Unpublished Testimonials of Malik Sahib Khan Tiwana. Unpublished Testimonials of Malik Sultan Mahmood Tiwana. Unpublished Testimonials of Nawab Malik Umer Hayaut Tiwana. Unpublished Testimonials of Nawab Malik Sir Khizar Hayaut Tiwana. Unpublished Testimonials of Leiut Malik Muhammad Sher Khan Tiwana chief of Mitha Tiwana. Unpublished Testimonials of Malik Fateh Sher Khan Tiwana chief of Mitha Tiwana. Unpublished Autobiography of Malik Umer Hayaut Khan Tiwana. Unpublished History Sheet of Tiwanas of the Shahpur

District. Unpublished private diaries: Unpublished private diary of Master Ghulam Rasool (a prominent Muslim League worker of Sargodha City), who participated in political activities of Sargodha from 1937 to 1947. Unpublished private diary of Muhammad Tafail Gondi (A prominent worker of Muslim League, during the freedom movement and office-bearer of Sargodha City). Official reports, Ordinance and letters: An unpublished letter to Sir Khizer Tiwana conferring the dignity of the Knight Commander of the Order of the Star of India. An unpublished letter of government on the Kalra canal 1950. Ordinance on amendment to the canal and drainage act 1951. The abolition of the Jagirs bill and minor canals bill 1952. Contemporary sources are also analysed as Malik Muhammad Ameer Tiwana, Tahfa-ul-ameer, 1894, published in 1916. Malana Subhan Mahmood Nami, Tarikh Jahan Naman, 1906, it was written in Persian and Urdu translation was done by Maulana Ghulam Rasool Maher. Fakeer Khuda Baksh Quraishi, Tareekh Arb-ul-Hind, Khuda Baksh, was inherited of Tiwana family, resident in Mitha Tiwana. Lady Wilson's letters from India (She was the wife of DC Shahpur J Wilson, from 1886 to 1893, and wrote letters from India which provided some historical knowledge of Tiwanas and the locality). Nawab Sir Umar Hayat Khan Tiwana, The man and his Words, Feroz Company Lahore, 1929, these were the speeches of Nawab Sir Umar Hayat Khan Tiwana, which he delivered in different assemblies as its member. District Gazetteers: Unpublished District Gazetteer of Sargodha 1984. Unpublished District Gazetteer of Khushab 1983. District Gazetteer of Shahpur 1865. Punjab District Gazetteer of Shahpur 1885. District Gazetteer of Shahpur 1897. District Gazetteer of Shahpur 1917. District Gazetteer of Shahpur 1934. Punjab Imperial Gazetteer of India. Contemporary News Papers, Reports and Articles, Journals, magazines, news media, television, public documents, pamphlet, rules, manifestos, speeches, old buildings, institutions, ruins, oral History, local Epics, folk stories, oral traditions and oral testimony have analysed. Personal Communication to Tiwana Family and other concerned and Interviews have also conducted.

## Chapter No. 1

### BRITISH IN PUNJAB

India was called a golden sparrow because of Punjab. Punjab, which was the land of five rivers, had alluvial plains. It had always been under the fire of hunts, because of its fertility and geographical importance. From the invasion of Aryans in 1500 B.C. to the British in 1849, Punjab had been the arena of clashes and conflicts. Generations of Punjabis had been forced to fight to survive from wave after wave of invaders who had poured down from the passes of the Frontier. Punjab had become an assembly of martial races because of its people to develop military prowess and martial values, long before the British arrival. Punjab's anarchy in 18th century greatly strengthened these martial traditions. In this period, there was almost continuous fighting as Afghans, Mahrattas and Sikh army marauded across the region. Sargodha could not be save from this anarchy. Nooruddin Zai, the Commander of Abdali, destroyed its three ancient towns, i.e. Bhera, Meyani and Chack Sahnu in 1756.<sup>9</sup>

Through it, poured the swarms of the Aryans, the Scythians, the Greeks, the peaceful Chinese pilgrims in search of the sacred scriptures of their faith. Sultan Mahmood of Ghaznah, the Mongols and the Turks entered India across the wide plains of the five rivers from which the Province takes its name in successive waves. It was the only defensive barrier and once passed, the conqueror had India at his feet. The fate of the great dynasties like that of the Ghorids, the Khiljis, the Tughlaqs, the Lodhies and the Mughals was decided on its plains.<sup>10</sup>

Thus, history of the Punjab was a sequence of invasions, the result of its location and terrain. After the White Hun attacks in the 5th century, Punjab remained mostly a desolate and barren country for a considerably long period. When Huns settled down in Punjab and were absorbed in the Hindu fold Rajput and Jats etc, their internecine warfare did not allow the region to attain prosperity leaving it hardly any better than before. Even after the establishment of Muslim power at Delhi early in the

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<sup>9</sup> Hugh Kennedy Trevaskis, *The Land of the Five Rivers. An Economic History of the Punjab from the Earliest Times To... 1890* (Oxford University Press, 1928).p.xvi

<sup>10</sup> Qudus, *Punjab, the Land of Beauty, Love, and Mysticism*.p.10

13<sup>th</sup> Century A.D, it could not be rehabilitated because of the constant Mongol attacks for a century. During periods when the northern half of Punjab, was under constant pressure of central Asian attacks, the southern half of Punjab roughly Multan and Bahawalpur divisions remained comparatively peaceful. It resulted in marked difference in the characteristics of the two regions and their inhabitants. After Aurangzeb's death, Punjab's sufferings and privations increased.

The territorial expansion of East India Company in several regions of sub-continent achieved remarkable success regarding its policy of trade and commerce. It was initiated earlier by the Court of Directors in England with the faithful support of its civilian bureaucrats and defence personnel. It was functioning from the occupied centres in the East and South of India where they had to wage an incessant struggle for their survival as well as to establish a firm footing for the Company's interests. This kind of style was in operation with complete financial support from the Court of Directors who always wished to take advantage of the mutual bickerings and military weaknesses of local rulers as well as the foreign powers with commercial interests in India. After the breakdown of the Mughal Empire, the Company government took advantage of scattered local rulers. They were not united on account of personal prejudices and jealousy. They opposed mostly single-handedly or joined with the Company government. The East India Company first established its hold firmly in Bengal than Madras or Bombay. Company's expansion was systematic and swift. It had its sway over a major portion of the country by the end of the 18th century. It established its Residencies in several princely states in order to establish better administrative control over them. It now had its coveted eyes on the north-western region, specially the Punjab.<sup>11</sup>

Geographically, militarily, economically and politically, Punjab had a specific importance for colonial imperialism. They adopted a different comprehensive and strategic policy for Punjab. Their economic and administrative policy was based on three major objects. Firstly, to develop Punjab as land of raw material for British

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<sup>11</sup> SR Bakshi, *History of the Punjab* (Anmol Publications, New Delhi, 1991).p.2

Industries; Secondly; as market of British production, and thirdly as the center of manpower for British Indian Army.<sup>12</sup>

Punjab was also near to Russia. Russia was a contemporary power. It was doing industrial development. Thus Punjab was a front line state in south Asia for international politics. A stable Punjab could be a buffer region. British Army fought a series of wars against Afghanistan since 1839, it was sensible for the British to greatly expand the Punjabi contingent within an Indian Army, whose major role was seen to be that of policing the Frontier at the end of the 19<sup>th</sup> century. After British's two wars against Afghanistan, and third expected, there might be Russian involvement in third war. British could enhance existed strong Punjabi military traditions. Sargodha region would have assumed importance as a centre of colonial military recruitment. The terrain and climate of the Salt Range, hills of the district Sargodha, Jhelum and the foothills of the Himalayas in the remote north-eastern region of Kangra were similar to that of the frontier. Recruits drawn from these areas were ideally suitable for the harsh campaigning conditions of the Frontier itself. Despite this, the British were able to secure large number of recruits from the Muslim tribesmen of the Salt-Range of Sargodha and the Hindu Dogras from Kangra. The Muslim warrior tribes of Sargodha, namely Awans, Bloach and Tiwanas had for generations turned to military service in order to supplement their agricultural income derived from rents and haphazard cultivation. They eagerly accepted the opportunity which the British provided for them to perpetuate their military way of life.<sup>13</sup>

Sikh ruled in Punjab for fifty years with the policy of blood and iron. They established no administrative structure in Punjab. There was dispersion in Punjab. Colonial government could not keep its army in Punjab's administration for long time. They needed a controlled and peaceful Punjab to form a new social and administrative structure. British snatched India from Muslims and Punjab from Sikhs. Both these nations had significance majority in Punjab. They could become a danger for British at any time. A strong and loyal Punjabi feudal group was necessary for British. Such Punjabi feudal group could be benefited at the time of any danger. For

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<sup>12</sup> Ajeet Javed, *Left Politics in Punjab, 1935-47*, trans. Tahir Kamran (Durga Publications, 1988).pp.11-12, 23

<sup>13</sup> Talbot Ian, "Punjab and the Raj 1849-1947," *New Delhi* (1988).pp.42-43

this purpose, British government accommodated and prepared a loyal group of feudals. These feudals had great influence in their areas .They controlled their rural masses. For their support and pledges of loyalty, British government freely offered them cash, grants of lands, titles and honorary posts. British government also gave them an active role in Punjab. In addition they lent their patronage repercussions to the efforts of their aristocracy. These feudals were treated with considerate respect by government servants. They swelled public processions, and attended ceremonial functions. Their sons sought for Government employment, and began to acquire liberal education. The minor local chiefs who had formed a valuable element in the administration from the earliest times, were uplifted. They aided in collecting the revenue and enjoyed many privileges and immunities.<sup>14</sup> The major task of colonial administration which Ronald Robinson terms the source of its true genius, was to identify and get the support of local allies to their side. It was achieved by the liberal distribution of patronage and the direction of commercial and agrarian policies in favour of those groups in native society whose support was essential in maintaining order. Tiwana of Sargodha willingly accepted this role of collaborators. British enhanced their power and influence amongst the networks of their rural clients. This support of local elites was crucial to colonial control in Asia and Africa. It enabled the British powers to rule on vast lands and huge population with only handful soldiers and administrators. In the aftermath of the Mutiny in 1857, British decided to use the region's native aristocracy as a great bulwark for the state. It had expected the worst in the newly annexed Province and had been genuinely surprised by the extent the loyalty of Muslim and Sikh landowners. The previous British policy of bringing all to a dead level which had been strongly advocated by chief commissioner Punjab, Sir John Lawrence, was finally repudiated. The large landowners responded eagerly to this change of heart .These landowners were prepared to co-operate closely with the colonial regime in return for its patronage and access to its decision-making process. In this way, they hoped to increase their standing amongst their rural followers. The colonial government's policy of co-opting the rural elites as Tiwana of Sargodha, took

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<sup>14</sup> Trevaskis, *The Land of the Five Rivers. An Economic History of the Punjab from the Earliest Times To... 1890*.p.257

an added significance following the Indian Army's decision to switch its main area of recruitment to the Punjab .<sup>15</sup>

In Punjab ,the following familiess were, for example, the faithful collaborators of British, Nawabs of Bahawalpur, Nawabs of Kalabaghe, Qurashi Ghelani and Gardezi of Multan, Qazalbash and Mumdot of Lahore,Ghakhar, Mughal, Meerzaday and Rajay of Rawalpindi, Seyals of Jhang, Kharls of Kamalya, Gourmani of Mozafargarh, Mazari Laghari Tonsvi Qesrani Dreshak Khosay Bazdar Landtabi Saduzai Gorchani of Deraghaazikhan, Khan Seyal Seyad Belouch and Ghebay of Attack, Nawabzaday of Khan Garh, Mirzai of Qadeyan and Khattar of Wah. In Sargodha region, the prominent families were Awans, Qurashies, Mekans, Seyed, Negianas, Belouch, Prachas, Ranjas, Noons and Tiwanas .Tiwana was the most prominent family of Sargodha. Tiwana family co-operated with the British and proved to be faithful collaborators. The domination of the Indian Army by recruits, drawn from the Punjab, was thus based on sound pragmatic grounds, though this policy was enshrined in the mythology of the martial castes as Tiwana was given theory which maintained that the ethnic origins and racial characteristics of the main groups of Punjabi recruits particularly fitted them for military service .They were designated by British as martial castes whose racial superiority made them natural warriors. The martial castes theory gained considerable official support when Lord Robert was the commander of British Indian Army from 1885 to 1893. Lord Robert believed that the civilizing effects of British rule had undermined the martial instincts of the population of the British Indian Army's oldest recruiting areas of Madras and Bengal Truly these martial castes only existed in the conquered territory of the Punjab in 1849. This theory of the superiority of the Punjab's martial castes, the Muslims of Sargodha, Rawalpindi, Jehlum and Sikh Jats and the Hindu Dogras gained general acceptance in Indian Army circles. It also came in for considerable embellishment. British imperialism attached importance to the well-being and views of the martial castes. The land revenue demand was deliberately kept low in tracts which contained martial castes. Generous grants of land were made to servicemen in the fertile canal colonies, included in Sargodha. At the end of the 1<sup>st</sup> world war, over 4,20,000, acres of canal colony land were distributed to just over 6000 Commissioned and non-

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<sup>15</sup> Ian, "Punjab and the Raj 1849-1947."p.49

commissioned army officers.<sup>16</sup> The leading representative of martial caste was sir Umer Tiwana of Sargodha. Tiwana rose to a position of all-India political importance as spokesman of the Punjab's important military lobby. Tiwana family was a strong regional military power. They had proved themselves a great warrior since centuries in Sargodha region. They were entitled of martial caste. They associated with British army during the Sikh internal propagation and Multan outbreak. They fully supported the British in first and second Anglo-Sikh wars. They fought shoulder to shoulder with British Indian Army in very sensitive days of Mutiny of 1857. British Imperialism felt much satisfaction and pleasure on Tiwana's brave and sincere collaboration with British. Tiwanas were generously rewarded by British imperialism with titles and Jageers.

The British occupied India under the policy of domination and extension from Battle of Palasi in June 1757 to the Gujarat war in February 1849. After annexation almost entire India had come under occupation of imperial power. Now here needed a large military, particularly the low grade military force to dominate on so vast area. In the West Punjab, especially Sargodha and hilly areas of Jhelum, Chakwall and Rawalpindi region were major recruiting lands for British Indian Army. From the 1860s, the British were constantly searching for allies amongst the regional rural population. They made great efforts to identify every important family in each locality. Punjab government recorded and compiled history of each district as district gazetteers and caste handbooks of the Indian Army. In the Muslim majority West Punjab, the task of identifying the local social elites did not prove to be problem. The opponents of the imperialism maintained that the British had shifted their main area of army recruitment to Punjab, because its uneducated and backward population readily collaborated with them. It was an important factor in the decision to transfer recruiting operations to north-west India. Nevertheless, the British Army had made its home in the Punjab. In this way the political loyalty of the regional population became important. It was necessary for the imperialism to secure the loyalty of the clans chiefs of the Muslims tribes of Sargodha, Jhelum and Rawalpindi. The Muslim martial castes of these regions not only greatly outnumbered their Hindu and Sikh counterparts, but their leaders also played a far more active role in actually procuring

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<sup>16</sup> "War Services of Shahpur District," (Lahore).p.51



recruits. Several clan heads not only served as officers themselves in the British Army but enlisted their rural followers as soldiers and horse riders. This practice not only simplified the recruiting procedure but greatly assisted army discipline. Such recruits naturally obeyed officers who had acted as their own patrons in their home villages. The most prominent tribe of military contractors for the army in Sargodha was the Tiwanas. They offered equipment and enlisted their own men. The value of relying on clan's loyalties to ensure a constant supply of recruits was a could be clearly seen in the 1<sup>st</sup> world war. Such chiefs of martial castes were as Sardar Muhammad Nawaz Khan and Sardar Sikander Hayat Khattar or Hayat family of Wah, Tiwana family of Sargodha played Major role in raising recruits. Under a policy, British Imperialism gave more attention to the rural areas of Punjab instead of urban ones .The loyalty of rural population from which the British Indian Army drew the bulk of its recruits, was vitally important, as compared to big cities. Sir Michael O'Dwyer felt no hesitation in giving favourable consideration to the war-services of the rural population, especially in Sargodha, Gujrait and Amritsar.<sup>17</sup>

In big cities, there were traders, shopkeepers, industrialists, workers, engineers, lawyers, physicians and doctors etc. who were not directly dependent on Government, and they were observed doubtfully, while the people living in rural areas were directly and indirectly dependent on government. They could be controlled through British loyal feudals. These feudals had strong influence and control upon them. These feudal had already been offered their loyal services for British imperialism. Their crucial support had been safeguarded the imperialism. It ended any doubts concerning the desirability of maintaining the influence of the rural intermediaries. So, colonial government accommodated rural based agriculturalist community rather than urban business community. Government gave specific attention to villages. A note by Revenue Department, written in October 1895 shows it was essential on the one hand that the management of the villages should be in the hands of men who possessed the confidence of the villagers , and it was equally essential on the other hand that if the executive was to be obeyed and its objects rightly understood , there should be a class of men intermediate between the Government and the mass of the people who, while trusted by Government , should

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<sup>17</sup> Sir Michael, *India as I Knew It*, 1885-1925.p.224

had influence over their neighbours . For general advancement and protection of rural interests, the British dispensed large amounts of patronage to individual landholders and rural social groups in order to secure their alliance. This patronage took the form of honorary ranks and titles. Tiwanas were given the positions in local governments and grants of land in the canal colonies. These steps gave to Punjab government the inexhaustible supply of patronage. It was thus in a much stronger position than was usual for colonial administrations which seldom had sufficient patronage to satisfy all their local allies.

Colonial government acted upon a policy of Court of Wards Judicious Management. Government took a large number of encumbered estates under the wing of the court of Wards administration. By the start of 20<sup>th</sup> century, however, it had become apparent that wider action needed to be taken in order to bolster the position of the rural chiefs who acted as their allies. During the fifty years of its existence, the Court of Wards administration played an important part in reinforcing the landowners' loyalty to the colonial imperialism. It supervised most of the Punjab's leading estates either as a result of their indebtedness or of their inheritance by minors. In 1895, it was managing as many as 65 estates with a total area of over, 3 ,44,000 acres . It revitalized them by introducing sound management techniques and improving irrigation, stock breeding and cultivation. Malik Sahib Khan Tiwana, the chief of Kalra estate, died in 1879. His only son Malik Umer Hayaut Tiwana was minor of four years at that time. Thus Kalra estate went under the Court of Wards Judicious Management. During the 16 and a half years from 1880 to 1897, the minor Sir Umer Tiwana's Kalra estate, remained under the control of the Court of Wards Judicious Management. Its annual revenue was raised to Rs 25 thousand. It spectacularly cleared the Nawab of Mumdut's estate which debt was over Rs 3,57,000. The smallest and most impoverished estates had their debts liquidated under the Court of Wards Judicious Management. It annually ploughed back as much as 20 percent of the estate's rental income in agricultural improvement. Many estate managers negotiated loans so that Canal Colony land could be purchased on behalf of estates under the Court of Wards management. Although its policies were primarily

motivated by economic considerations, the British were well aware of the favourable repercussions of its activities.<sup>18</sup>

There came an industrial revolution in Britain and Europe upto mid 19th century. Factory Workers far and near came to Europe, because of this development and increased its population. For this increasing population, food was required. Punjab could be the best food provider. Government brought barren land under cultivation in Punjab. Government gained the cooperation of Punjabi landowners. Tiwana had long experience in agriculture at Sargodha. Tiwana's cooperation was gained in this scheme at Sargodha. Raw material was also needed for these industries. Punjab could be the best provider of raw material as cotton and oil seeds.

British government constructed the world's biggest irrigation network, for agricultural development, in Punjab, since last decades of 19<sup>th</sup> century. This irrigation network was based on the Indus River and its five tributaries. Before the construction of this network, government allowed and encouraged the construction of private canals. Faithful landlord of Sargodha, as Tiwanas, Utilized this permission in Sargodha district. Overall 16 private canals were constructed, only at tehsil Shahpur and Sargodha. Eight canals were owned by Tiwanas. Four private canals were constructed, only in Kalra estate. These canals were Sahib Khan Canal, Chaharmi Canal, Peeranwala Canal and Tootanwala canal. Thousands of acres of barren land was irrigated by these canals.

The British educational policy was another factor in securing loyal allies amongst the Punjab landowners. Aitchison Chief College Lahore was founded in 1886 in the name of Governor Punjab, Sir Charlas Emerstan Aitchison .Its aim was to provide education to the sons of leading landlords. The admission in this college was restricted because it was one of the most expensive educational institutions and facilitated only the elite class. Its ethos and syllabus was similar to that of the English public schools. It provided its pupils with a sense of pride and emotional attachment to the British Empire. Its pupils also received an early training as future officials and legislators through regularly taking part in the college's Council of State which

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<sup>18</sup> "Report on the Administration of Estates under the Court of Wards of the Punjab for the Year 1895," (Lahore 1895).p.3

enabled a considerable number of boys to speak without notes and prepared them for debating points. Many Aitchison college old boys went on to have important political careers. Most notable of these included Sir Umer Tiwana and his son Sir Khizar Tiwana. Both had been outstanding pupils in this college.<sup>19</sup>

Marxist philosophy was spreading in mid 19<sup>th</sup> century. Efforts had been made to form a new socio-economic order in Europe. Marxis's views were spreading in Russia, which was close to Punjab. Therefore, a controlled and peaceful Punjab was necessary for colonial imperialism. For this purpose, colonial government associated with regional influential powers. Besides the big landowners, Sufi Peers were more regional influential powers.

Sufi Peers had religious, social and political influence at their regions in the West Punjab. Only Peer Fazal Shah at Jalalpur Shareef in Jhelum district had two lak disciples. In recognition of this fact, governments donated large amount of land to the Shrines in order to secure their Sajjadanashen's loyalty. Though, in early ruling days of British in Punjab, they had less confidence in Sufi Peers. However, after initial hesitation, they decided to develop the alliance with the Sufi Peers of West Punjab, inspite of the demonstration of loyalty to the colonial regime. Government of Punjab patronized such Peers. They set about drawing the Peers into its administrative structure through bounds of patronage in the same way as the other landowners. In true Mughal tradition, the Peers were rewarded by having membership of the provincial and divisional durbars. The Diwan of Pakpattan and Sajjada Nasheen of the shrine of Bahauddin Zakariya Multan, were leading members of the provincial durbar. Although the British at first felt shy of developing too close a link with such Peers in case it endangered their policy of religious impartiality, but they found it impossible to isolate the Peers from its system of local political alliances. The British increasingly treated them in the same way as the big landowners and prominent clan leaders. British took their encumbered estates under the Court of Wards wing, awarded them positions of authority in the local administration and granted them land in the canal colonies. These Peers assisted to British regime. Throughout west Punjab, the Peers were encouraged by the British under policy to play a leading role in local life as zaildars, honorary Magistrates and later as district Board Members. These peers

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<sup>19</sup> "Annual Report of Aitchison College 1937-38," (Lahore 1938), p.6

were also given by colonial government landed gentry grounds in the canal colonies including Sargodha, where some of them played an important role. The sajjada nasheen of the shrine of Hazrat Daud Karmani, at Shergarh in Montgomery district was presented as an example. The focused on the scheme to improve the famous breed of Montgomery cattle in the lower Bari Doab Canal Colony .His brother managed a very successful dairyfarm there. Makhdoom Shah Muhammad, the head of influential Qureshi Peer of Multan, not only supplied troops during the 2<sup>nd</sup> Sikh war, but also had severely demoralized the local rebels by joining the campaign against British. Peer Ghulam Abbas of Makhad, personally enrolled four thousand recruits. Peer Fazal Shah of Jalalpur Shareef in Jhelum district, Peer Badshah of Bhera in Sargodha , Peer Chan, Peer Sultan Ali Shah of Jehanian Shah in Sargodha and brother of the Sajjadanashin of Alipur, Abbas Ali Shah, himself joined the army. They all encouraged their disciples amongst the Muslim martial castes of the Sargodha and Jhelum districts to enlist. The Punjab Government's recognition of the Peers as part of the landed gentry, had important political repercussions in establishing a unity of political interests between the landlords and the Peers. Close religious and social ties already, of course, existed between landlords and the Peers. The basis for cooperation between the both dominant social groups in West Punjab, had thus been well established by the British, before the early efforts were made to create a provincial rural political party in the early 1920s.

Colonial government spread a vast network of communication in Punjab. They constructed hundred of miles of long roads and railway lines. They constructed a road from Lahore to Peshawar on the patron of old Grand Trunk road. Other main roads were linked with one another. Government began to lay down first Railway Line from Lahore to Amritsar in 1856. It was opened for passenger trains in 1861. Punjab was connected with three Seaports as namely Culcatta, Bombay and Karachi through Railway lines. Import and export was started, through this Railway network, from Punjab. It brought development in Punjab. It also provided fast mobility to British Indian army, which was very important for them.<sup>20</sup>

From the annex of Punjab, liberality was indeed extended to all religious characters including even mendicant friars and village ascetics, thousands of whom

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<sup>20</sup> Ian, "Punjab and the Raj 1849-1947."p.43

were allowed to retain their petty landed grants on life tenure. There was hardly a village mosque, a rustic temple, or a shaded tomb, of which the service was not supported by a few fields of rent-free cultivation. The Sikh holy places were respected, the shrines at Nankana Sahib, Amritsar, Tarn Taran and Anandpur, retained a large portion of the endowments lavished on them by the Sikh Government.<sup>21</sup>

Colonial government launched a military and agricultural development based Stud Forming policy, under it 1 to 20 squire agriculture land was granted to landless farmers or tenants, conditionally, to provide a horse to British Indian Army in each limited period for war purpose. It was successful and beneficiary scheme, the landless farmers received the agricultural land, a large number of families from Eastern districts as Jhelum, Gujrat and Sialkot came to settle in Sargodha district, which also increased its population and developed the agriculture system. Tiwana of Sargodha not only fully enjoyed this scheme but also played their role for its success in Sargodha.

Basically Sargodha was an agricultural district, under Colonial policy, here was made agricultural progress instead of establishment of industry, inspite of availability of all necessary facilities as raw material, cheap labour, communication and marketing. Under the policy, Colonial Government established to develop no industry in west Punjab, consequently Punjab had only 152 factories up to 1901, which including small industries ,Sargodha was deeply affected from this policy and was deprived from any prominent factory.<sup>22</sup>

Punjab had an old and distinctive society which had been greatly influenced by its frontier situation and subsequent turbulent history. The Raj, it is true, had introduced the Pax Britannica and attempted to establish the region as a model of agricultural stability and prosperity. But the impression of the past was seen as the weakness of the caste system in the attachment to land as a symbol of power and in the creation of the martial races. British introduction of Irrigation and opening of Military opportunities for the Punjabi Rajput martial castes had greatly consolidated their wealth and influence. The two overriding characteristics of the colonial Punjab,

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<sup>21</sup> Bakshi, *History of the Punjab*.pp.3-5

<sup>22</sup> Javed, *Left Politics in Punjab, 1935-47*.p.35

were its rural nature and the co-existence of vigorous Muslim, Hindu and Sikh communities. Around two third of the total population was dependent on agriculture for its livelihood. British rule had introduced large irrigation projects in the south west Punjab, as canal colony developments had converted the province into a major exporter of grain and cotton. They had also intensified intraregional variations in agricultural performance. The development throughout the British era, was agriculturally rather than industrially.<sup>23</sup>

In view of above, Imperial Government imposed two different administrative systems, in western tribal areas near Afghanistan Iran and Russian borders, controlled with political agents while settled areas of Punjab by leftident Governor under Viceroy of India, who was appointed by British Kingdom. Governor administrated the province to the appointment of commissioner as divisional officer, Deputy Commissioner as district officer, assistant commissioner Tehsil administrator, Magistrates, Tehsildars, Zaildars and Numberdars to maintain imperial government writ and revenue collection Because in fifty years of Sikh rule and foreign invasion and long war background, there was no law, rule, regulation and remedy but a government of religious armed forces.<sup>24</sup> Ranjit Singh's rule was a tyranny of force. He had no system, no conception of duty to his subjects. He and his army committed atrocities. There were no law courts ,jails and schools in the Punjab , the only punishments known were fines for the rich, and mutilation, the lopping off arm or leg- for the poor, until well into the sixties maimed specimens of his inhumanity were seen in every town and large villages of the Punjab.<sup>25</sup>

British found in 1846, that they could not control Punjab without running it. At the end of December 1846, the Resident in Lahore, Henry Lawrence was empowered to direct and control the duties of every department. Rani Jindan was removed as Regent and later banished from the kingdom and thus she was separated from her son. Lal Singh, too, was removed as wazeer and sent to Dehra Doon for allegedly colluding with Imamuddin, the Durbar's nazim in Kashmir, to prevent its

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<sup>23</sup> Talbot, *Khizr Tiwana, the Punjab Unionist Party and the Partition of India*, 9.pp.8,40,48

<sup>24</sup> Dr Ghulam Hussain Zulfikar, *Punjab Tahqeeq Ki Roshni Main* (Lahore: Sang-e-Meel Publications, 1991).p.267

<sup>25</sup> SS Thorburn, "The Punjab in Peace and War [1883]," *Panjab University (Languages Department), Chandigarh* (1989).p.23

transfer to Gulab Singh. In some provinces, including sensitive ones, close to Afghanistan, British political agents were posted to advise the kingdom's Nazims, who except for the odd Hindu or Muslim were Sikhs. More rulers than advisors, these political agents were quick to exploit anti-Durbar sentiments among Pashtuns or other Muslims.<sup>26</sup> In Ranjit's reign, Punjab was divided into four Provinces, 1 Lahore, 2 Kashmir, 3 Multan, and 4 Peshawar, the provinces were divided into Parganas, Taluqas, and Mauzas. In each province, the highest authority was that of Nazim the Kardar assisted him, the later was a revenue collector and supervisor of land settlement, he was also a Judge and a Magistrate in the villages, the panchayat system was in vogue and all the local issues were arbitrated by the members of the panchayat. The city of Lahore, however, had a different administrative structure, which was divided into Towns and these Towns were divided into Mohallas. An influential person was responsible for the maintenance of law and order in his locality, the Kotwal was the police official who was also vested with the power of deciding judicial cases.<sup>27</sup>

After annexation of Punjab, in 1849, British East India Company paid special attention on Punjabi administration, Governor General Lord Dalhozi constituted an Executive Board in 1849, under three most able British civil service officers, Hunri Larance for Political, Jhon Larance for financial and Charlas Mensal for Judicial affairs under this Executive Board, Punjab was divided into seven Commissionaires, 27 districts, each district was broken up into four to seven tehsils or subdivisions. Thus, 84 Tehsils 26,000 villages and zails under British commissioners, Deputy Commissioners and Assistant Commissioners faithful Daisi Extra assistant Commissioners and magistrates, each district officer under D C, was a little king within his own domain. D C could do or be anything, D C was the recruiting-sergeant, auctioneer, sheriffs, booksellers, road-makers, timber-dealers, slayers of wild beasts, cattle-breeders, postmasters, vaccinates, discounters of bills and registrars. D C worked not in an office or courtroom but from the back of a horse or in a tent which

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<sup>26</sup> Rajmohan Gandhi, "Of the Book: Punjab: A History from Aurangzeb to Mountbatten," (2013).p.183

<sup>27</sup> Bakshi, *History of the Punjab*.p.235



was his locomotive home during some five months in the year. It was a strong centralised system.<sup>28</sup>

A Chief Commissioner was designated in 1852, in place of executive board in Punjab. Under him a Finance Commissioner and a Judicial Commissioner was posted, Sir Jhon Lawrance, was the first Chief Commissioner of Punjab. Punjab was granted the status of province in 1859 and Leftinant Governor was appointed in Punjab, under Viceroy, Sir John Lawrance took charge as first Leftinant Governor of Punjab.<sup>29</sup>

Colonial administration established Police stations and Frontier Force for protection of crimes and made civil and criminal laws. In Sargodha region, at Shahpur Police Station, jail and judicial court was established in 1867. British co-opted the natural leaders of rural society into their administrative system by means of the semi-official post of the zaildar. It was a useful intermediary between the Government and the people. Tribal chiefs and landowners were also tied to the administrative system being made as honorary magistrates and members of the Darbar. These tribal chiefs retained important magisterial and administrative functions under the British, in consideration of which, and of their steady loyalty, they were still allowed to collect in grain the land revenue of particular villages, which was assigned to them as payment for their services, a privilege which was highly valued, as they were thus enabled to collect an amount which approximated to the pre-British land-revenue, and was therefore, considerably higher than that which they would have obtained from the British cash assessment.<sup>30</sup> Tiwanas of Sargodha also performed these services, particularly the honorary magistrate, in their regions throughout most of the inter-war period.

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<sup>28</sup> Gandhi, "Of the Book: Punjab: A History from Aurangzeb to Mountbatten."p.183

<sup>29</sup> Zulfiqar, *Punjab Tahqeeq Ki Roshni Main*.pp.268-269

<sup>30</sup> Trevaskis, *The Land of the Five Rivers. An Economic History of the Punjab from the Earliest Times To... 1890*.p.258

## Chapter No. 2

### **SARGODHA, A COLONIAL DISTRICT AND ITS BRITISH COLLABORATERS**

In the pursuit of Ranjeet Singh's policy of maintaining a source of loyal support among the landed aristocracy, Ranjeet employed both fair and unfair means to bring headstrong chieftains of Punjab in line. The Mamdots, the Khans of Kasoor and the Tiwanas of Sargodha were thus all either tempted or forced to give their allegiance to the Maharaja of Punjab. Certain urban Muslim families of note as the Fakeers of Lahore also enjoyed an esteemed position in the court of Ranjeet. By compromising with such leading Muslim pillars of support, Maharaja had little difficulty in suppressing Muslim rebels trying to wage a Jihad against him. The treachery of Muslim opportunists ensured the means of his armies against the Mujahids. Pursuing a similar policy, British made the landlords and lambardars in Punjab, more powerful than ever before. In this process some of the powerful chiefs were given jageers, and later on were invested with magisterial powers in their respective estates. So, by a diplomatic stroke of policy, they were turned from foes to friends. However, soon after their conquest of the Punjab, British also, conducted a new revenue assessment of lands which had been overassessed. In the past, peasants had suffered on account of this, while landowners had gone on reaping big profits from it. Indeed, the Lawrence brothers administration in the Punjab represented a reformatory phase in the history of the Punjab. They paid special attention to the extension of means of communication and the construction of irrigational canals.<sup>31</sup>

British founded the world biggest irrigation network in Punjab. They established nine canal colonies. Among them, there was a Jhelum Canal colony. This colony consisted almost all Sargodha district. These nine canal colonies absorbed the available lands of the Bari Doab, Rechna Doab, Jech Doab and the western Doab. The western Doab was known as the Sind Sagar. It was lying between the Jhelum River and the Indus. The other canal colonies were situated in the interflowes, west of the

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<sup>31</sup> Iftikhar Haider Malik, *Sikandar Hayat Khan (1892-1942): A Political Biography*, vol. 8 (National Institute of Historical and Cultural Research, 1985).pp.14-15

Beas-Sutlej River and east of the Jhelum River. These tracts, the Bari Doab, Rechna Doab, and Jech doab, lay between the Beas-Sutlej and Ravi, the Ravi and Chenab, and the Chenab and Jhelum, respectively. The process of agricultural colonisation commenced in the western Punjab from last quarter of 19<sup>th</sup> century, and continued upto the final years of the British rule. These colonisation projects were based on the construction of a network of canals that took off from the rivers, with branches and distributaries spread over the flat, alluvial plains of the western Punjab. The canals were laid out primarily on uncultivated land, which was but sparsely inhabited by a semi-nomadic population of cattle graziers and camel owners. This made the possible of migration into this area of population from Eastern parts of the Punjab. Each canal project had its own district colonisation scheme, on the basis of which land was allotted to selected grantees or this land was utilized the purposes determined by the government.

This was accomplished through the ambitious Triple Canal Project, which diverted water from the Jhelum to the Chenab and from the Chenab to the Ravi through two link canals. These link canals also irrigated state lands, and thus supported two colonisation schemes, Upper Jhelum and Upper Chenab colonies. Finally, Nil Bar Colony was irrigated not by one canal but by a series of channels designed to provide both perennial and seasonal irrigation. These formed part of the Sutlej Valley Project, which incorporated several older inundation canals in the area and also provided irrigation to the princely states of Bahawalpur and Bikaner. In this way, one of the most extensive irrigation networks in the world was laid out in the Punjab's Western Doabs, whose parched terrain was now covered with man-made arteries carrying the elixir of canal water. The nature and direction of state colonisation policy unfolded with the development of successive canal colonies. In such a large undertaking, spreading over several decades, the aims and objectives of the state can be evaluated through examining the practice of colonisation. Official statements on objectives and guiding principles were inadequate and incomplete representation of the impact of the canal colonies on both state and people in the Punjab. This province was certainly perceived in favourable light by the British. The impacts of these canal colonies not only had the dominant elements of its agrarian

hierarchy gone against their countrymen and they had taken the imperialist side as Beluch, Noons and Tiwanas of Sargodha.<sup>32</sup>

Punjab, which had been supplying large number of soldiers to the British Indian army, gave this province a central importance in the political fortunes of imperialism in South Asia. The British rightly believed that they established an effective administrative system and their rule, in turn had brought peace and prosperity to the people of the Punjab, and especially to its agrarian classes. Of this benevolence they came to regard the canal colonies as the supreme example.<sup>33</sup>

In these canal colonies, the Jhelum Canal Colony was very significant for the people of Sargodha. The River Jhelum touched District Shahpur at its North East corner and forms its border flowing almost to west for about sixty miles and then between Khushab and Shahpur, turns southwards. The important lower Jhelum Canal was excavated, taken out from Rasul headworks for the irrigation of district Shahpur. It was opened in 1903. British settled a new city as Sargodha on the left bank of lower Jhelum Canal. This city became the district in place of Shahpur, in 1914. Its land was mostly between two rivers Jhelum and Chenab. It was Chaj Doab, and also called the Bar. There was no irrigation system. It consisted of a level uncultivated upland covered with bushes, woods and impassable thick jungle. It always created law and order situation also for around areas. After the construction of irrigation network, trees and bushes were cut. Its land was cleared for cultivation. This colonisation scheme made possible the migration of people into Sargodha from other parts of the Punjab as Gujrat and Sialkot. Thus a vast land populated with settlers. This development converted the Sargodha into an exporter of grain and cotton. The headquarter of the Jhelum canal Colony was established in Sargodha. Its total area was 750 square miles.<sup>34</sup>

The Western land in the Bar belonged to Government. Colonists were settled here and new villages came into being. The majority of these grants were made under horse breeding scheme. Its condition was that, suitable mare was maintained for

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<sup>32</sup> Imran Ali, *The Punjab under Imperialism, 1885-1947*, vol. 923 (Karachi: Oxford University Press, 1988).pp.13-14

<sup>33</sup> Ibid. p.13

<sup>34</sup> Tandon Prakash, "Punjabi Saga (1957-1987)," (Calcutta, India 1988).pp.145,169,170

breeding and war purpose. Tiwanas played their role for success of this horse breeding scheme in Sargodha.<sup>35</sup> If the district collector or even his assistant was pleased with some aspirant, the largesse of the state suddenly descended upon the beneficiary. The Sahib's milkman became a landowner, the Sahib's supplier of local brew, a landlord. Those who collaborated in the wars against the Punjab and Delhi were, of course not to be forgotten. They got the lion's share and emerged as the new powerful ruling class. Several Collaborator prominent families received their rewards, most prominently were Tiwanas of Sargodha. It laid the basis to become rich overnight and irrespective of merit syndrome. This syndrome greatly eroded the moral fabric of society.<sup>36</sup>

## Shahpur

It was an old town. Its name was Rampur. But it was renamed as Shahpur instead of Rampur in 17th century. Its cause was a saint Hazrat Shah Shams Shiraz. Mughal King Humayou was defeated by Sher Shah Suri in 1540. He went to Iran. Humayun came back to India in 1555, with the help of Iranian king, Shah Tahmasp. He reoccupied his Indian thrown from Suris. An army, included many persons of Sheeraz, came with him, From Iran. One of them was a saint, Hazrat Sayed Shair Ali Shah Sheerazi. Hazrat Shair Ali Shah Sheerazi was an officer in Humayun army. He played an important role in Humayun's conquest of Delhi. He was very close to Humayun. Hazrat Shair Ali Shah Sheerazi settled in Delhi. He died there and his tomb was in Turkman Delhi Gate. He had two sons Sayyid Jalal and Sayyid Shams. Sayyid Jalal went to Afghanistan and there populated the city of Jalalabad according to a narration. While, Sayyid Shams was married with orphan Mughal princess Sultani Baigum. Sultani Baigum was granted a Jageer by Mughal Emperor Jangir in Rampur on the left bank of Jhelum River. Sayyid Shams settled here, and preached Islam. Rampur was a Hindu majority Town , on the arrival of Hazrat Sayid Shah Shams Sheerazi, it renamed as Shahpur.<sup>37</sup> Hazrat Shah Shams Sheerazi died on December 14, 1698. He was buried here and constructed his tomb. His tomb is still there between Shahpur bus stop and the railway line. This shrine was shaded by a grove of

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<sup>35</sup> Abu Shaheen Farooqi, *Tareekh-E-Bhera* (Sargodha: Sanai Press, 1993).p.202

<sup>36</sup> Waqel Anjam, *Siasat Kay Firoan* (Lahore: Ferozsons, 1992).p.146

<sup>37</sup> Sayyid Sharif Ahmad Sharafat Noshahi, *Shreef -Ut- Tarikh , Masoom Ba Tareekh Ul-Ketab*, vol. Jild 1.pp.876-877

trees. The original tomb was to be the north of the town, and was carried away by the river, when the coffin is said to have been removed to its present site east of the town. Hazrat Shah Shams Sheerazi is even still worshipped as a saint. A big fair is annually held in his honor, in the beginning of April. A Large number of people came far and near to participate the fair. They played homage to this saint at his shrine. Hazrat Shah Shams Sherazi had five sons named, Abdul Wahab, Hassan, Murtazah, Ahmad Shair and Shah Muhammad. Hazrat Shah Muhammad Sheerazi was also a pious saint .He got the fame and title of Noori Hazoori. He spent all his life in Shahpur for the preaching of Islam. He died on July 29, 1729. His tomb is in the North of Shahpur. He had four sons named Sayyid Kabeer, Sayyed Feroz Shah, Ibn, and Khaleel. Sayyid Feroz was a saint. He migrated from Shahpur and settled in Narra Mughalan near Peer Pholahi from Chakwal to Jhelam road. He married here.His two sons born, their names were Sayyid Masoom Shah Sheerazi and Sayyid Saiden Shah Sheerazi. Sayyid Masoom Shah Sheerazi died in his childhood. While Sayyid Saiden Shah Sheerazi got great fame in spiritual world. His tomb is at Choocha Saiden Shah in Chackwal district.<sup>38</sup>

Shahpur City and Shahpur Sadar were two joined towns, like Rawalpindi and Islamabad. Shahpur City was an old town, while Shahpur Sader was a Civil Station established by British in 1849.After annexation of Punjab, Shahpur came under British rule in 1849. The old town, Shahpur City was situated on the left bank of River Jehlum. It was with the adjoining villages Nathuwala, Kotla Sayadan and Jalalpur. There was Khushab on the right side of Jhelum River. It was five miles away from Shahpur City. Khushab is now district since 1982. <sup>39</sup> Shahpur City was founded by a colony of Sayads who still form the proprietary body. Their common ancestor was Hazrat Shah Shams Sheerazi. Shahpur town lies on the road from Lahore to Dera Ismail Khan. This root was used for cloth Trade in ancient time. The road from Shahpur to Khushab was straight in a time. But it had to recede in the direction of Khushab. Now the road to Khushab turns off at a right angle immediately in front of picturesque gate. This gate is called Bab-i-Sheerazi. It led into the only bazaar of Shahpur, which the town can boast. The other gate of bazaar was much smaller and ill-built. This small gate led to the river towards the north-west. In the western corner

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<sup>38</sup> Ahmad Baighe, "Rasala Sharafat Say Makhiz."p.12

<sup>39</sup> James Wilson, *Gazetteer of the Shahpur District, 1897* (Punjab Government, Lahore, 1897).p.43

of the town, it may be seen the low kacha walls, it was once a fort of the Sayads. Sayads have still occupied of this site. Outside the town, further east of about one mile from the fort of Sayads, There was a Sikh fort, behind the government elementary school Shahpur. There was a dispensary, a boy school and a girl school in Shahpur. These were established and maintained by the efforts of a prominent Hindu Rai Sahib Pandit Diwan Chand, a resident of the town .Sikhs also established their school as Khalsa high school at Shahpur. Government established a municipality of the second class with three nominated and six selected members in 1867. Its president was usually one of the Extra Assistant Commissioner.

The old and original site of the headquarters station of the Shahpur City was near village Nathu Wala on the left bank of river. The river had receded towards the North at that time. It was a distance of two miles. In high floods the water touched its walls. This site was prone to inundation and the old headquarters station of Shahpur City was removed by the river in the great flood of July, August 1849. Its houses were washed away.<sup>40</sup> Government decided to build a new headquarter station. A site was selected for the headquarter about three miles to east of the Shahpur City. A new town was constructed by the name of Shahpur Sader as headquarter station. While the old and original town was called Shahpur city. There was built a session house and staging bungalow. A Church was built in a pretty garden in the centre of Shahpur. This garden contained only six bungalows fit for the residence of Europeans. Malik Sahib Khan Tiwana built a commodious Sarai for the public benefit in 1867.<sup>41</sup> The wisdom of the selection of new site Shahpur Sader as new headquarters, proved wrong in the next great flood of July 1893. The new headquarters practically was as an island surrounded by floodwater on all sides for several miles. Moreover, the problem of water logging and salinity was threat to the buildings of headquarters .In these circumstances, the present city district as Sargodha was constructed for headquarters in 1903. It was fertile upland, in the centre of the Bar and quite safe from floods.<sup>42</sup>

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<sup>40</sup> Ibid. pp.38,44

<sup>41</sup> MS Leigh James Wilson, "Punjab District Gazetteers Volume Xxx a Shahpur District with Maps, 1917," (Lahore, Superintendent Government Printing, 1918).pp.45,111,113

<sup>42</sup> (*Unpublished*) *District Gazetteer Sargodha*, (1984).pp.123,165

At the time of annexation, Shahpur was a large region from Jammu to Jhang included the Gujrat. This region was called Chaj-Doab, which was the land between two rivers, left side of Jehlum River and right side of Chenab. Its limitation was started from the boundary of the Jammu territory in the east. And ended in the West, upto Geyaran Hazari, the Junction of the River Jehlum and Chenab in Jhang district. At the time of annexation, this vast area was not according to any map or plan. This area was divided into several small semi-independent estates. Territorial changes in the boundaries of these estates were a routine matter. Its reason, powerful regional Chiefs increased their boundary, while the weak and defeated had to decrease.

British government made great revisions and adjustments in the territorial boundaries of Shahpur district, on administrative, financial, limited means of communications, non plan population settlements and political grounds. There was no other territorial district demarcation in Punjab, in which subsequent changes had come in its limitations as in Shahpur. Most probably, there was no other district in India the territorial limits and constitution of which had undergone so many changes as that of Shahpur district.

First, Shahpur was placed under the charge of one English Officer Mr. E C Bayley. He administered it, as a district. But soon it was found extensive too the charge of a so vast district. Therefore, Mr. E C Bayley requested the higher authority to divide Shahpur into two districts. This request was at once approved. Accordingly, this tract of land was divided into two districts in June 1849, and formed Gujrat and Shahpur district. Major W C Burk was appointed the Deputy Commissioner Shahpur. Mr. Burk divided Shahpur district into four Tehsils. As Miani, Bhera, Sahiwal and Kadirpur. The three lowest zails of Tehseel Kadirabad, as viz, Midh, Ahmadnagar and Kalowal, were added in Tehseel Kadirpur. As time wore on, however, and British acquaintance with the newly conquered land. Defects were discovered in the first apportionments of territory into circles of administration and in respect to Shahpur and the surrounding districts speedily led to changes. The first change took place in 1851, and the whole Tehseel Kadirpur was transferred to Jhang district, on the ground that the Talukas of which it was composed had always been subordinate to that place that it was more conveniently situated with respect to the headquarters of Jhang district. The inhabitants of these areas, chiefly belonged to Sial tribe. They were



closely connected with Sials of Jhang. Shahpur district was now consisted of the three tehsels as Bhera, Sahiwal and Kalowal. On somewhat similar reasons, the Taluka of Khushab was made over to district Shahpur, taken from Layyah in the commencement of the financial year 1853-54. Khushab and some areas of Thal as Girot and Jaura attached to the Tehsil Sahiwal of Shahpur District. The following year in 1854-55, Faruka was transferred back from Jhang to Shahpur district. It was attached to the Tehseel Sahiwal. Further additions however were made to the district Shahpur, early in the year 1857. The chief commissioner of Punjab was marching across Sind-Sagar Doab early in 1857. The leading Tiwanas of Mitha Tiwana came to chief commissioner in a body praying that the Taluka of Mitha Tiwana might be transferred to Shahpur District, taken from Layyah, urging as their reason for desiring the change, the great distance from the district headquarters Layyah and the comparative proximity near to Shahpur. This application was favourably entertained by the chief commissioner, and the transfer took place. Mitha Tiwana was transferred to Shahpur taken from Layyah since the commencement of the financial year 1857.<sup>43</sup> A more important revision of territorial jurisdictions was made. Some areas of Shahpur situated in Salt Range were transferred to Jehlum in 1861, and a new Tehseel named Jaba was formed.<sup>44</sup>

The last and most important change was carried out in 1862, and the Taluka of Noorpur Thal was taken from Bannu and attached to Shahpur district. The remainder of the Jaba Tehsil lying north of the Salt Range was transferred to Jhelum district. Khushab was given the status of tehseel in 1867, and the tehsil headquarters was moved to Khushab, and by the transfer from Bhera to Sahiwal tehsil of an equivalence for the villages which had been added to the former on the breaking-up of the Kalowal tehsil, at the same time, As Sahiwal was no longer central, the headquarters of that tehsil was moved to Shahpur.<sup>45</sup>

## **Construction of Sargodha**

There is a small Kirana mountain range to the north of Sargodha City. Around this mountain, there was miles long impassable silent thick forest. This forest existed

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<sup>43</sup> *District Gazetteer of Shahpur 1883-84*, (Lahore 1985; repr., Civil and Military Press).p.8

<sup>44</sup> *Imperial Gazetteer of India. Punjab*, vol. 2.p.137

<sup>45</sup> *(Unpublished) District Gazetteer Khushab*, (1983).p.45

upto second half of 19<sup>th</sup> century. Before the turn of 19<sup>th</sup> century, English Financial Commissioner, Sir W Taker made a scheme to cultivate this barren bushes and foresty land, where Sargodha is existed today. He proposed to irrigate this waste land to take out two canals from Jhelum River. Thus, two canals were constructed to act upon this proposal. No 1 Upper Jhelum canal and No 2 Lower Jhelum canal. The canal lower Jhelum was inaugurated by deputy commissioner Shahpur Sir Melkam Hailey, on February 22, 1903. Just after it, there laid the foundation of a new city on the left bank of this canal. Remount Depot was established on the right side of the canal in 1907, Sargodha received rapid progress and was granted the status of Tehseel of Shahpur district in 1914. All the district headquarters were transferred from Shahpur to Sargodha in this year. Practically Sargodha was working as district but its official name was used as district Shahpur at Sargodha. Sargodha was officially given the status of district in 1946. But its name was still as district Shahpur at Sargodha. It was written as district Sargodha in 1960. It was also made itself a division to disband from Rawalpindi in the same year.<sup>46</sup>

Sargodha lies between 31.30 and 32.35 North latitudes and between 72.05 and 73.15 East longitudes. Its whole area is part of the Chaj Doab i.e. land lying between the two rivers Chenab and Jhelum. Its total area is 5854 Square Km. it was approximately 607 feet above from sea level.

There are many important and historical sites in Sargodha district, as Takhat Hazara, Mona Depot, largest tree of Pakistan, Bhera and Soon-Valley. Takhat Hazara is a small town in Tehsil Bhalwal. It is the birth place of Ranjha. Ranjha was legendary hero of popular Punjabi romance folk story Heer-Ranjha. It was a tragic tale of love thwarted by custom and hatred in the region.<sup>47</sup>

Mona Depot is a unique horse-breeding form .It is located about fifty Km farther from Bhalwal. It was established in 1903, Mona Depot is famous as a war purpose quality horse breeding farm. The place is spread over an area of ten thousand acres and has world's best class horses breed for Pakistan Army. Here is also a bird - watching site, and a Pak Army riding training school.

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<sup>46</sup> (Unpublished) District Gazetteer Sargodha.p.216

<sup>47</sup> Prof Sahibzada Muhammad Abdul Rasool, "The History of Sargodha," *Sargodha: University of Sargodha* (2008).p.181

There is the largest tree of Pakistan in Sargodha district. It is Banyan tree with hundred roots which is spread over an area of 23 Canals, equal about three acres. It is located about 40 Km east from Sargodha city in Midh Ranjha. According to the local people, the age of this unique tree is more than four hundred years. In the shadow of this extensive tree, there is also buried a saint. This saint used to put milk in the roots of this tree.<sup>48</sup> Bhera is an ancient and historical town of Sargodha. Its detail is mentioned ahead in this chapter.

Sargodha is 184 Km north –west of Lahore. It now is the 8<sup>th</sup> largest city of Pakistan. It comprises on seven Tehseels, No Sargodha 2 Sahiwal 3 Sillanwali 4 Kot Momin 5 Bhalwal 6 Shahpur and 7 Bhera. The three Tiwana's estates Jahanabad, Khowajaabad and Kalra were in Tehseel Shahpur. Sargodha Division had four districts No 1 Sargodha 2 Mianwali 3 Bakher and 4 Khushab. Mitha Tiwana the great primary Tiwana center was in Khushab. Sargodha district is bound in the South-west and South by Jhang, North-east Hafazabad, East Gujrat, in the North Jhelum, and in the North-west is Khushab district. The famous mountains of salt range are in Khushab.<sup>49</sup>

There is a tradition about the previous history of the place, where Sargodha city was constructed, that in the time of Shah Jahan 1627-58, the chief of Khokar tribe established his headquarters on the Kirana hill in the South, closed to Sargodha city and founded here a village known as Bara Chack.<sup>50</sup> In 19<sup>th</sup> century when the British planned the excavation of the lower Jhelum canal, this land was the property of Diwan Ali Nangiana, son of Jalal Ali Negheyana, a prominent family of Dharema. Dharema is North side 12 miles away from Sirgodha city. Diwan Ali Nangiana was the Lambardar of a village called Jalal Wala, the place was named after his father Jalal Ali Negheyana. Jalal Wala was in the limitation of Dheerema. Its early name was Bara Chack.<sup>51</sup> A saint Mian Habib Sultan Nangiana, whose tomb is at Dheerema, was the ancestor of whole Nangianas. Mian Habib Sultan Nangiana came of a tribe known as Nanga, hence the name Nangiana came into being. He was a learned and

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<sup>48</sup> Saqib Rashid and Malik Irfan Ullah, "Research Article," *The tourism development corporation of Punjab*.

<sup>49</sup> (Unpublished) *District Gazetteer Khushab*.p.44

<sup>50</sup> Afzal Hussain Ansari, *Dastan Sargodha* (Lahore: Tijarat Print, 2007).p.86

<sup>51</sup> Ibid. p.219

santly person. He served as a Qazi at Delhi in the days of Shah Jahan. When the bloody war of succession between the sons of Shah Jahan broken out, consequently his patron Shah Jahan was imprisoned by his own son Aurangzeb, Mian Habib Sultan became so disgusted that he bade farewell the wordly affairs and became an ascetic. He came Sargodha and took abode on the top of the Kirana Hills south of Sargodha city .He kept busy himself in devotion and prayer. In no time he attracted the attention of the people of the surrounding area who began to visit him in multitudes and he got fame and importance as saint. He was the owner of a big land of Sargodha from Kirana Hills to Dherema. Government purchased this whole land for construction of Sargodha city and Remount Depot, from Diwan Ali Ningiana, who was the descendent of Mian Habib Sultan Ningiana.<sup>52</sup> Government laid the foundation of a new city here in 1903. First, the new city was named Youngabad by the name of Colonel Sir F Popham Young, the Commissioner of Rawalpindi Division. But this name could not gain popularity and the people continued calling it Sargodha. Sargodha, which was a combination of Sir and Godha, Sir, is a Hindu word which denotes a water pond while Godha was the name of a Hindu saint. This Hindu saint lived near that pond. Upon the introduction of canal system in this area the settlements around the pond grew in importance and came to be called Sargodha after the pond and the name of the Hindu saint. The pond which was later on filled up is now included in the area of the District Headquarter Hospital Sargodha.<sup>53</sup> Because of the presence of the largest airbase of the Pakistan air force, it is called the city of eagles. It is an agriculturally prosperous city, wheat, rice, sugarcane and orange being its main crops. Though comprising mainly low-rise buildings, Sargodha sprawls over a considerable area. The present population of the district is approximately four million with an area of about 5,854 square km. It is nearly 607 feet above sea level.<sup>54</sup> First land settlement of Sargodha was taken in hand in 1905. Mr. Ganesh Das was appointed the first Lamberdar of Sargodha in 1906. Initially this town was made by improvement fund and major source of income was the sale of its lands. In 1907, notify committee was formed. It consisted of four nominated members. Two years

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<sup>52</sup> Mian Ghazanfar Ali Negeyana, interview by PhD Scholar Muhammad Pervez, April 2, 2012, Jalalpur Jadeed, Sargodha. (Mian Ghazanfar is an elder man of Negeyana family who secured the revenue record.)

<sup>53</sup> Rasool, "The History of Sargodha."p.104

<sup>54</sup> (*Unpublished*) *District Gazetteer Sargodha*.p.66

later, Sargodha Civil Station also included in it.<sup>55</sup> It was one of the most well planned cities of the Country. It was divided into the blocks, each having an open space or park in the centre. Most of these parks have now become under incroachments and deprived of its original beauty. On the proposal of Lieutenant French, a Municipal Garden and a Lady Park was laid out on the land adjacent to Block No. 5. The Municipal Garden, which at present has come in the centre of the city, is the most important place of recreation for the citizens of Sargodha. Now the Lady Park has absorbed by Divisional Headquarter Hospital and the offices of the Municipal Corporation as well. There 16 blocks had constructed in Sargodha, upto 1918. It increased 23 blocks afterwards at partition of India.<sup>56</sup> After the establishment of Pakistan, the city expanded rapidly and the number of the blocks has now risen upto 35. Its population, which increased tremendously, consisted of three types. No 1 natives who were low in number, No 2 colonists, who settled to provide agricultural land under colonial Stud Farm Scheme in canal colony, and No 3 migrated population, who came from India, after Partition of India. A large area on right side of canal was allocated as Remount Depot. It was a regimental stud farms, where fine race horses and mules were kept. Sargodha cantt is attached with it. Military Dairy Form is in the North of Sargodha city. Air Force Area is to the North West of city. These all army areas are surrounded the city from three sides.<sup>57</sup>

Sir W M Hailey, Deputy Commissioner Sargodha, was the incharge of the colonization and settlement scheme. He was practically the moving spirit of the scheme of Sargodha. Though, there were different schemes behind it, but Mr. Halley performed settlement duty well .Sargodha City Police Station was established in 1913. Municipal Committee and Tehseel Headquarters Sargodha were established in 1914. All other offices of District Headquarters, included, the District courts were transferred to Sargodha. Practically the district headquarter was shifted from Shahpur to Sargodha in 1914. But it was written District Shahpur at Sargodha. Khushab and Shahpur remained the tehsil of Sargodha district<sup>58</sup> Sargodha was one of the sixth districts of Rawalpindi division. it was bounded on the north by Talagang, a Tehseel

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<sup>55</sup> Malik Muhammad Iqbal, *Tehreek-E-Pakistan Aor Sargodha Ki Yaden* (Sargodha: Khalid Printing Press, 1974).p.13

<sup>56</sup> Prakash, "Punjabi Saga (1957-1987)."pp.169-170

<sup>57</sup> Ansari, *Dastan Sargodha*.p.87

<sup>58</sup> Iqbal, *Tehreek-E-Pakistan Aor Sargodha Ki Yaden*.p.38

of Attock district. In the North-East, River Jhelum separated Sargodha from Pind dadan Khan, a tehsil of Jhelum. In the East, River Chenab separated Sargodha, from Gujrat and Gujranwala district. In the south, there was Jhang district, and in the west district Mianwali. Its average length from east to west was about 96 miles, and its breadth from north to south average about 50 miles, but varies from 27 miles near the middle to 72 miles near the west boundary. According to the measurements of the professional survey the area of the district, including the rivers, was four thousand seven hundred ninety one square miles, while according to the Patwaris measurements the area, including the rivers was 4,801 square miles. It was divided into two nearly equal portions by the River Jhelum. The western half constituting Khushab tehseel, while the other portion was sub-divided into three tehseels also nearly equal in area. Bhera Tehseel to the east, which was an ancient and historical Town to Shahpur Tehseel in the middle, and Sargodha to the south.<sup>59</sup> Sargodha was the part of the new phenomenon of development in the old Punjab. The land between two rivers Jhelum and Chinab had been covered by the new canal system. Its special contribution was the irrigation of the desert area in the west and south-west Punjab. Till the end of the 19th century, this was just scrub and waste, inhabited very sparsely by some wandering herdsmen, who were called junglis. They kept sheep goat and buffalo, and raised a little grain. The new canals brought water to the land which had always lain fallow because of uncertain rainfall. But it was fertile since times immemorial because these rivers had broken their banks in flood, continuously altering their course and adding fresh layers of rich alluvial to top soil. Now these canals brought a perennial supply of water, communications, roads and railways. Having dug the canals, the task before the colonial Government was to cultivate and populate this land. They raised a cadre of energetic men called Land Settlement Officers. Who set about attracting people from the populated Punjab to this land of opportunity? People were at first hesitant to go into the jungle, whose main inhabitants were jackals, hyenas, foxes and deer. But those who did send back enthusiastic reports. The virgin soil, with its energy stored for millennia, seemed to hunger for the thirst of plough, and the seed he scattered brought forth crops that astounded him.

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<sup>59</sup> Ghulam Hussain Jafri, *Daily Tameer*, June 29, 1972.

The method of the grants of land was very easy. Land Settlement Officer, who granted the lands, called Sahib. Sahib granted a man as much land as he wanted, the more Sahib asked, the better it pleased the sahibs, who happily filled in the squares on their maps. One enterprising man, the story went, got on his horse and rode beside the Sahib, first in one direction and then in another. They rode all day till they arrived in the evening to where they had started, and that said this young stalwart, was all his land, if the Sahib agreed. The Sahib was only too happy to agree he would work all night to fill so many more squares in his settlement plans. This was the first of the Tiwanas of Sargodha.<sup>60</sup>

Tiwana was the most prominent clan of Sargodha. They were famous for their qualities and services. They were brave soldiers and fine horsemen. They played a wider social and political role in the history of Sargodha. Malik Fateh Khan, Fateh Sher Khan, Shair Muhammad Khan and Jahan Khan Tiwana were the gallant fighting men in the history of Sikhs and British. Their factions were to be found in several villages in the district. Another great Tiwana was Malik Sahib Khan Tiwana C. S. I. He had even more distinguished son honorary Colonel Sir Umar Hayat Khan and grandson honorary Captain Sir Khizar Hayat Khan, who was the last premier of united Punjab. Tiwanas had done splendid services in the mutiny 1857. They had raised and taken down to Hindustan their own Risalas of Irregular Horse. They were never tired of repeating their exploits in those dark, but for them glorious days, under such gallant English leaders as John Nicholson, Herbert Edwards, Richard Lawrence, Abbott and Reynoll Taylor. These Tiwanas were brought up on those traditions. The British Government after the Mutiny had liberally rewarded their services by grants of waste land. They subsequently developed it by the private canals which their enterprise had constructed, into valuable estates. Hence in every subsequent campaign, the Tiwana Chiefs were the first to come forward.<sup>61</sup> Tiwanas were very brave, warrior and administrative. They were agriculturalist and best horse riders. The Tiwanas, from Mughal times, were renowned for their classic thoroughbred horses. They were exceptional spearmen and sword fighters.<sup>62</sup> Such qualities were very attractive and could be benefited for British imperialism. British utilized these

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<sup>60</sup> Prakash, "Punjabi Saga (1957-1987)." pp.169-170

<sup>61</sup> Sir Michael, *India as I Knew It, 1885-1925*.p.39

<sup>62</sup> Malik Ameer Baksh Tiwana, *Tohfah Ameer 1894* (Lahore: Muhammadi Schemer Press, 1916).p.86

Tiwana's qualities effectively in Sargodha and Punjab. Tiwanas had played a far more important role as a regional power in the history of Sargodha. They alone resisted the advancing forces of the Sikhs till 1818. Later, they established three great estates in Sargodha. The Kalra estate by Malik Sahib Khan Tiwana in 1860, Jahanabad estate by Malik Jahan Khan Tiwana in 1876 and Khowajaabad estate by Malik Sultan Mehmood Khan Tiwana in 1877. Here they played most prominent social and political role for about a century. Tiwanas were large landowners in Punjab and largest in Sargodha. Besides, the Kalra, Khowajaabad, Jahanabad, they were in Chack Mozafarabad, Chack Muhammad Khan, Hadali, Hamooka, Beejar and Mitha-Tiwana. Mitha-Tiwana was their primary center. They established it in 1580.<sup>63</sup> Tiwanas were a prominent branch of Rajput of Rajputana. They had to leave their region just before the end of 12<sup>th</sup> century due to some unavoidable reasons. They came Punjab together in 1232. Governor Multan helped them. First they settled in Ajodhan south west of Multan now is Pakpattan. A big group of Tiwanas embraced Islam on the hand of Hazrat Baba Freed Ganj Shakar in 1239. Later, Muslim Tiwanas settled in Sargodha region, while Non-Muslim Tiwanas returned East Punjab and settled at Samana in Patiala district. Mostly those Tiwanas were Sikhs. Saials of Jhang and Ghebas of Pindi Ghaib were also branch of Muslim Tiwanas. Tiwanas of Sargodha used the title of Malik, while the Tiwanas of Samana adopted the title of Chaudhary. Shair Shah Suri came Khushab to persued Humaayyun, in 1540. Here Shair Shah was much impressed by Tiwana's Skill in horse riding and tant-pigging. He granted the title of Malik to Tiwana chief Meer Aali Khan.<sup>64</sup>

All Tiwanas were the descended of one ancestor. He was Rai Shankor Rai Shankor was the regional ruler of Rajputana. The Sikh Tiwanas of East Punjab claim Jat heritage, and the Muslim Tiwanas of West Punjab Rajput heritage. But their common lineage is said to be from Rajputana in the pre-Ved period.<sup>65</sup> To leave Pakpattan, Muslim Tiwanas first settled at Jahangira, on the bank of Indus River. In the earlier three centuries Muslim Tiwanas lived on the east north bank of Indus River. They cultivated and populated a vast area of Daria khan Bhakkar. They constructed their centre named Thatha Tiwana.

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<sup>63</sup> Ibid. p.88

<sup>64</sup> Malik Javaid Ghanjera, *Phul Kirana Bar Day* (Sargodha 1982).p.41

<sup>65</sup> Darubara Singh Tiwana, *History of the Tiwanas* (Chandigarh, India: Azad offset printers, 1992).p.15



In early 16th century, they left Thatha Tiwana and eventually moved to their present abode in Thall region of Sargodha. Here 1<sup>st</sup> they settled in Okhly Mohla. They built their new world fame Tiwana center and chief town, named Mitha Tiwana. It was built by Malik Meer Ahmad Khan Tiwana, the son of Malik Meer Aali Khan Tiwana in 1580. Here, he dug up a well, its water was sweet. In Punjabi language sweet means Mitha, so this place was called Mitha Tiwana. The ruins of this well can be observed even today in Mitha Tiwana. <sup>66</sup> Mitha Tiwana was 16 miles from Khushab on Mianwali road. It was 44 miles away, to North West of Sargodha. The boundaries of Mitha Tiwana was very wide at that time. In the east, its boundary was upto Jhelam River, including Shakhwal, Khushab and Wan Boola. In the West, it was upto Kloor Koat and Kundian. In the South, it was upto Jandanwala and Marri Shah Sagheera. In the North, it was upto Soon valley in Salt-Range. Malik Meer Ahmad Khan Tiwana extended boundaries of his estate. This estate was working as semi independent state and Mitha Tiwana was its Capital. This area was in the limitations of Governor Multan. Tiwanas had fought wars constantly against contemporary regional powers. As Awans of salt range, Blooch of Khushab and Sahiwal. Khans of Banu and Derajat. Malik Meer Ahmad Khan Tiwana built several post- guards to safeguard from invaders. These post- guards were established in Bola, Hadali, Botala, Roda, Bilo -Koat and Chuswa. Malik Allah Dad Tiwana built a fort. It was strengthened by Malik Meer Ahmad Tiwana. Malik Allah Dad's son, Malik Shair Khan Tiwana also built a fort near the place of Masjid Goad Gunjwali. <sup>67</sup> Here in this estate, Tiwana ruled as a great regional power uptill 1818, when Rangeet Singh occupied the Mitha Tiwana. Ranjeet dispersed the Tiwanas. But they continued their armed struggle against Sikhs. Even soon Ranjeet was compelled to come to terms with Tiwanas in 1822. <sup>68</sup>

Tiwanas were half pastoral and half agricultural tribe. They were a fine hardy race of men, who make good soldiers. Though their good qualities were marred by their remarkably quarrelsome disposition, which was a source of never ending trouble to themselves and all with whom they were brought in contact. It was only

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<sup>66</sup> Dr Qazi Mohi-ud-Din, *Sargodha Mera Sheher* (Sargodha 1983).p.86

<sup>67</sup> Ghulam Rasool Mehr, *Sir Umar Hayat Khan Tiwana* (Lahore: Pakistan Times Press, 1965).pp.12,45,54

<sup>68</sup> Kanhaiya Lal Hindi, *Tarikh-I Punjab* (Lahore: Majlis -i Traqi Adab, 1981).

Tiwanas in Sargodha region, who resisted the advancement of the Sikhs.<sup>69</sup> Detail of Tiwana Sikh wars is given ahead in this chapter.

## History of Bhera

Bhera is an ancient and historical town of Sargodha. Thus, Sargodha region has a long history. It was far removed from the high road between India and the countries beyond its northern frontier, would not be the scene of events of sufficient magnitude to leave a lasting impression on the minds of the people. Therefore, its early history may be dismissed with a few words. Its reason the traditions and events had preserved little that refers to so remote a period. The most tangible mention concerning the district is found in Mughal King Baber's memories as Tuzke-Babri. During the Mughal decline in 18<sup>th</sup> century, Sargodha region had been hunting ground for plundering and war of Abdali and Sikhs.

Emperor Babur wrote that the government of Bhera, Khushab and Chenab was held by Syed Ali Khan and being alarmed and his in-roads. He abandoned the ancient town of Bhera. He crossed the River Behat and made Sarkot (100 miles south-west of Sargodha towards Multan the present Shorkot) its capital.

Bhera lies to the North latitude 32 by 22 and east longitude 72 by 57. It is situated on the left bank of the Jehlum River, attached to Motorway, in the mid of Lahore Islamabad. It is 40 miles to north east of Sargodha. It is one of the most important and ancient town of the central Chaj Doab. It was north-south river route connecting Kashmir with Multan and Sindh, and east-west overland route connecting Afghanistan and Kashmir with Lahore and Delhi via Salt range. Kings like Ghaznavi, Ghauri and Ahmad Shah Abdali also passed through Bhera while invading the Sub-Continent.<sup>70</sup> Alexander was here in 326 b.c. He travelled from Peshawar to Chohasadan shah and then Kalarkahar to Bhera. He stayed for 4 days at Bhera. He crossed the River Jhelum to battle with Raja Porus and went to Multan. In this battle Alexander's famous horse, Bucephalus, was killed.<sup>71</sup> Chinese people were the followers of Mahayan Buddhism. The Buddhist pilgrims used to visit the sacred places

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<sup>69</sup> Wilson, *Gazetteer of the Shahpur District*, 1897.p.237

<sup>70</sup> Rashid and Ullah, "Research Article."

<sup>71</sup> Farooqi, *Tareekh-E-Bhera*.p.76

of Buddhism in India, facing heavy odds during the long and difficult journey. Fa-Hien, a famous Chinese pilgrim, visited south Asia in the early years of the 5<sup>th</sup> century. Fa-Hien left his home in western China in 399 A. D. for the sub-Continent and followed a land route. He visited the sacred places situated in Sargodha region also. In his account of travel, he wrote, I crossed the River Jhelum near Bhera. Hiuen –Tsang was another Chinese pilgrim who came to south Asia more than two centuries after Fa-Hien. He remained in the Sub-Continent for 13 years 630 A.D to 643 A.D. He visited every province of the Sub-Continent. He wrote about Sargodha region saying, during my wanderings, I saw the old and great city of Bhera which was the centre of art and learning. Here ruled Raja Sangala.<sup>72</sup>

Old Bhera was very much like old Lahore or old Peshawar. Its markets and streets were narrow. There was a circular road around the city. It was the headquarters of fiscal subdivision, and was the largest and most imposing town in the reign of Mughals. Bhera was surrounded by a wall, partly kacha and partly pakka with eight gates of which the Lahori gate to the east and the Thanwala gate to the north are the of note. The gates were named after the big cities located in those directions. As No 1 Multani Gate, 2 Lahori Gate, 3 Kashmiri Gate, 4 Kabuli Gate, 5 Peeranwala Gate, 6 Chinioti Gate, 7 Lahoran wala Gate and 8 Haji Gulab Gate. Only four gates have survived to date. It was the good looking town in the district. It was built by bricks throughout. There were some ancient buildings in Bhera, with wonderful wood carving. Some gardens were outside the town, among which Thanwala garden. In this garden the tomb of a saint Hazrat Miran Said Mahammadi was built, is especially worthy of notice.<sup>73</sup>

Ancient and original Bhera was on the right bank of the River Jehlum, while, existing Bhera is on left bank of the river. In former days, it must had been place of considerable note, for Babar in his autobiography, when describing of his designs of India, talks of the regions of Bhera and Khushab etc. He defines the limits of the empire as extending from Bhera to Behar. Someone may also get idea of its size and prosperity be gained from the fact that it paid so large a sum as two lakhs of rupees to

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<sup>72</sup> "Archaeological Survey Report," 15.pp.35-40

<sup>73</sup> Alexander Cunningham, *The Ancient Geography of India* (Dalcassian Publishing Company, 1871).pp.155-159

purchase its safety, when the Babar's troops disappointed of expected plunder in Bajaur, arrived before it in 1519. Soon after this, Bhera was destroyed and the ruins of the old city still remain, and is known by the name of Jobnathnaggar. First time, it was identified by General Cunningham in 1863, as the capital of Sophites, or Sopheites, the contemporary of Alexander the Great. General Cunningham also described about it, as the refuge, and for some time the capital of the Brahman Kings of Kabul. He was expelled by the Muslims, in about the end of the tenth century. Sultan Mahmud Ghaznavide's third and fourth expeditions in 1004 and 1005 were aimed against Bhera and Multan. It is probable that Mahmood came from Ghazni by the valley of Banu and following the course of the Kuram. Crossed the Indus near Isakhail and the old Town of Roni and so passing the Sind-Sagar Doab through Mitha Tiwana, reached Bhera by way of Khushab and Shahpur. Sultan Mahmood annexed Bhera to his Kingdom Ghazna. Thus, Sargodha region became the earliest part of the country that came under the Ghaznavide Empire. Bhera served as a base for its further expansion.<sup>74</sup>

Mughal Emperor, Babur was swept in 1517, and 1519 from Afghan Plateau to the plains of South Asia. But this was temporary and he returned to Kabul after taking Bannu, Kohat, Derajat and Bajaur valley. Babur's entry into the Punjab in 1523 was intended to be a serious invasion, which resulted in the occupation of Sargodha region and a forerunner of the final conquest of the Sub-continent three years later in 1526. Babur's occupation of Sargodha region, right from Bhera to Chiniot beyond the Chenab river in 1523, through his own memoirs known as TUZAK-K-BABRI. Babur At about noon –day prayers, reached Kalarkahar from North of Sargodha, where he halted. He found Kalarkahar a considerable place. At dawn Baber set out. On the very top of the pass of Hambatu Babar met in different places men who were coming with offers of small value and tendering their submission. About luncheon time Baber reached the bottom of the pass where he halted. Having cleared the pass he emerged from the wooded ground. Babur formed the army in regular array and marched towards Bhera. When he had nearly reached that place, Deo Hindu, the servant of Ali Khan, son of Daulat Khan, the Governor of Lahore accompanied by the head-men of Bhera, met Babur, offering each a horse and camel and tendered their submission and

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<sup>74</sup> Henry M Elliot and John Dowson, "History of India, as Told by Its Own Historians," Vol-II.p.440

service. Noon day prayers were over when Babur halted to the east of Bhera on the banks of the River Behat on a green field of grass. Without having done the people of Bhera the least injury or damage. Five miles from Bhera to the north there was a hill, called the hill of Jud. In it there were settled two races of men descended from the same father, one was called the tribe Jud while the other Janjuhah. Janjuhah is a large tribe of this area even today.<sup>75</sup> Babur wrote as he always had the conquest of Hindustan at heart and as the cities of Bhera, Khushab, Chanab and Chiniot. Among which Babur now was, had long been in the possession of the Turks. Babur regarded them as his own domains and was resolved to acquire their possession either by war or peace. Babur accordingly issued the orders that no one should molest or trouble their flocks and herds or take from them to the value of a bit of thread or a broken needle. Having learned that the troops had exercised some severities towards the inhabitants of Bhera and were using them ill. Babur sent out a party, who having seized a few of the soldiers that had been guilty of excesses. Babur put some of them to death, and slit the noses of some others. He made them to be led about the camp in that condition. As Babur reckoned the countries that belonged to the Turks as his own territories. He therefore, admitted of no plundering or pillage. Next morning Babur sent out foraging parties in proper directions and afterwards rode round Bhera. He sent for the headmen and Chaudharis' of Bhera and agreed with them for the sum of four lakhs Shah-Rukhis' as the ransom of their property. Collectors were appointed to receive the amount. Babur remained, one day, in the fort of Bhera, which was called Jahan Numa. Next morning, after the Diwan was dismissed, when Babur had finished his ride, he went on board of a boat, and had a drinking party. On Sunday, he marched from Bhera for his return to Kabul.<sup>76</sup>

In 1540, Sher Shah Suri defeated Humayun near Qanauj and then pursued him to Lahore. At Lahore all the four brothers, Humayun, Kamran, Hindal and Askari met and consulted about the circumstances faced by them from Shair Shah, but no future plan was agreed upon by them. Mirza Haidar suggested withdrawing to the Punjab Hills and taking shelter in Kashmir. Mirza Haidar's plan to capture Kashmir was sound and it had been arranged so that he should enter Kashmir from Naushahra and

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<sup>75</sup> Babur Zaheer-uddin, ed. *Tuzak-I Babari : The Autobiography of Babar*, vol. IV (Lahore: Sang-e-Meel Publications, 2006).pp.232-235

<sup>76</sup> Rasool, "The History of Sargodha."p.131

he marched in advance of Humayun. When the Emperor Humayun followed him and reached Bhera, where he hoped to obtain the assistance of the local governor of Bhera, Humayun found that his brother Kamran had already preceded him and forestalled his hopes. The victorious King, Shair Shah, occupied Lahore but he made no halt there. He received the information that Humayun and his brothers had gathered at Bhera in order to reach and agreed future plan of action. Shair Shah came to Bhera in pursued of Hamayun. Shair Shah further pursued of Hamayun and reached Khushab. But Hamayun went towards Sindh and Iran. This ancient historic original city, Bhera was located on the right bank of Jhelum River, near Ahmad abad. It was destroyed by Pathans, who were annoyed because the Governor of Bhera, Ali Khan, had sided with the Mughals and had helped them, at the time of their conquest of Delhi. After Humayun's defeat, Bhera became defenceless. Pathans nansacked the Bhera and destroyed it. Its administrator Hindu Baig escaped and flee towards Delhi.

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## **Construction of New Bhera**

Shair Shah built a new city on the left bank of river, parallel of ancient Bhera, in 1540. Bhera was one of the most important town of the central Chaj Doab, to North South river route linking Kashmir with Multan and Sindh and east-west overland route connected Afghanistan and Kashmir with Lahore and Delhi via Salt Range. Ghakhers of Rawalpindi allied with Hamyoun. Shair Shah Suri fought a war with Ghakhers in 1535. After this war, Suri constructed the famous Fort of Rotas near Rawalpindi, as first defence line. This Fort was situated on the road, near the hill of Balnath Jogi, some miles from the River Jhelum to Khorasan to hold in Check Kashmir and the country of Gakkhars. Shair Shah Suri had also the fear from west, Afghanistan and Iran, where his greatest enemy Humayu had exiled. Therefore, Suri built new Bhera as second defence line to cross the river on Lahore side. New Bhera was near a spot where a holy man calling himself, Peer Kayanath, had for some time been established and where his followers are still residing round the tomb of their spiritual father. A beautiful and spacious mosque with three big domes still stands to reveal the story of the cultural glory that Bhera had. The new town Bhera appears

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<sup>77</sup> Rashid and Ullah, "Research Article."

rapidly to have attained its former size and importance, as it was one of the few places, mentioned by name in the description of the Lahore province given in the Ain-Akbari, from which we also learn that it was the center of a mahal which paid a revenue of nearly five lakhs rupee. It was one of the few spots in the whole empire where money was coined. It was given the status of tehseel headquarters in the reign of Akber. Bhera once again came under the attention of Mughals, in the reign of Aurangzeb .He built a Mosque in Bhera. Haji Hafiz Rahimuddin, a resident of Bhera, was one of the leading Ulmahs of the period. Aurangzeb had great personal regard for him. He conferred upon a Jageer to him. Emperor Aurangzeb built a small but beautiful Mosque for him. This Mosque, known as Hafizani or Alamgeeri Masjid. This Mosque is still stands at Mohalla Hafizana in Bhera. This Mosque has got an airy basement for the use of devotes, who want to meditate in privacy.<sup>78</sup>

Nur-ud-din, a commander of Ahmad Shah Abdali, plundered and laid waste Bhera, in 1757. Chiefs of the Sikh Bhangi misl, repopulated the Bhera in the decade of 1770s. Its appearance has been greatly improved under British rule and Bhera once again became a place of considerable growing trade. Its traffic link continued with Kabul and the countries beyond it. Ghee was exported to Rawalpindi and Amritsar. Rice, gure and sugar were imported from the Jullundur Doab. Cloths were exported to Kabul, Multan, Derajat and Sakkur. European cotton goods were brought from Amritsar and Karachi. Bhera was also famous for ironsmiths and stone cutters as well as wood carvers. A door made of wood from Bhera is still fixed in the Shahi fort of Lahore. A large colony of Khojhas and Pirachas Muslims, who had converted from Hinduism, had settled here. There were a sarai, tehsil office, police station, dispensary, town hall and a high school in Bhera. British government, established these buildings and institutions in 1867. The municipality of Bhera was first constituted in 1867. It was the municipality of the 2<sup>nd</sup> class with five nominated and ten elected members .Its president was Tahsildar.<sup>79</sup>

In the reign of Muhammad Shah Rangheela, 1719-1748, Bhera had central status in whole Sargodha region. In the later years of Rangheela's era, Raja Slamat Rai administered the affairs of Bhera and its surrounding areas, as far South. Raja

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<sup>78</sup> Rasool, "The History of Sargodha."p.132

<sup>79</sup> Wilson, *Gazetteer of the Shahpur District*, 1897.p.237

Slamat Rai was a Khatri of the Anand clan and appointed by Muhammad Shah Rangheela. Shahpur, the jageer of Sayads, was under the rule of Raja Slamat Rai. The tracts lying to the South from Shahpur to Jhang, along right side of Chenab River, was delegated to the charge of Maharaja Kaura Mal. Maharaja Kaura Mal was then the Governor of Multan. Sahiwal 25 km west of Sargodha was under the control of Baluch Chiefs. Mitha Tiwana, Noorpur and some other areas were the domains of Tiwanas. Soon Valley in Salt-Range was the domain of Awans. The Thal region, 80 km north-west of Sargodha, formed part of the jageer of the descendants of the Baluch founders of the two Deras, Dera Ismail Khan and Dera Ghazi Khan. Khushab and its surrounding dependencies were under the management of Balouch chief Nawab Ahmad Yar Khan.<sup>80</sup>

Belouches were the descendants of immigrants from Kech Mekran on the shores of the Persian Gulf, where the tribe appeared to have been settled previous to the Muslim invasion of Persia. The families, found in district Sargodha, were descended from the founder of the three Deras. Malik Sohrab, and his three sons, Ismail Khan, Ghazi Khan and Futteh Khan. They migrated from their native country in 1469. They took the service under Sultan Hoosein, Governor Multan. They obtained from Governor Multan, the charge of the country along over frontier. The possessions of this tribe, was situated in a circle around the Sahiwal in Sargodha. Sahiwal was founded one of Belouch Chief. Its other branch made his headquarters at Khushab. Belouch fought many bloody wars with Tiwanas.<sup>81</sup>

## **Awans of Salt Range**

Awan was a most interesting clan of the Salt Range. They were men of small possessions but inured to hardship and of high though often misdirected spirit, which manifested itself in riots and bloodshed. There were then to many of them for the land, for they were rather a home loving race. The valley of the Salt Range unlike the rest of the district gave little scope for extending cultivation. It occurred to Deputy Commissioner Shahpur, Mr. Wilson and Michael O'Dwyer, who spent much time among them and every year had to send hundreds of them to prison for violent

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<sup>80</sup> Imtiyaz Husain Imtiyaz, *Zila Khushab: Tarikh, Saqafat, Adab* (Lahore: Pakistan Panjabi Adabi Board, 1999).pp.91,144,210

<sup>81</sup> (Unpublished) *District Gazetteer Khushab*.p.46



breaches of the peace that it would be for their good and ours to open a career for the young bloods in the Army. A new battalion was then being raised. Government induced the Commandant to come down to the great Horse Fair in 1888 or 1889, and persuaded the Awan greybeards to bring in some hundreds of their young men preferably the wilder spirits. Recruiting caught on like wild –fire and in 20 years the Awan soldier had made his name and was to be found in nearly every Muhammadan company or squadron recruited in the Punjab. The material benefits were of no small value to a poor and frugal tribe, but they valued even more the increased honour which military service confers in the Punjab in the great War 1914, nearly every fit man of military age came forward from these Awan villages. An inspiring sight was to see the batches of young recruits escorted for miles on their way by their mothers, wives and sisters singing songs of the brave deeds of their forefathers and urging the young men to emulate them. Though, they were strict Muslims, but they showed no hesitation to fight against the Turks. Many of them told Sir Michael O'Dwyer on their return from Palestine and Mesopotamia that while the Turk might be a good soldier, he was a very indifferent Muslim be-perbez and be- prayerer having no regard for prayer or fasting.<sup>82</sup> Awans mostly dominated in Salt range, Soon Valley, Talagang, Chackwal and some other areas of Jhelum. They had also been fought many bloody wars with Tiwanas. A prominent war was fought between Tiwanas and Awans at Hadali in Khushab. Awans claimed a Arab Origin, were the descendants of Qutab Shah, who was descended from Hazrat Ali the 4th pious Calife. They were attached to the Muslim armies which conquered India as Auxiliaries. In Kapurthala a more precise version of their legend makes them Alwi Sayeds, who oppressed by the Abbasides, sought refuge in Sindh; and eventually allied themselves with Sabuktagin, who bestowed on them the title of Awan. But in the best available account of the tribe the Awans are indeed said to be of Arabian origin and descendants of Qutab Shah, who was said to have ruled Herat and fought under Mahmud of Ghazni during his conquest of India from 998 to 1030, with him came six of his many sons. Gauhar Shah or Gorrara, who settled near Sakesarr at Salt-range in Sargodha.<sup>83</sup> As claiming descent from Qutab Shah the Awans are often called Qutab-Shahi, and sometimes style themselves as Alvi.

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<sup>82</sup> Sir Michael, *India as I Knew It*, 1885-1925.p.42

<sup>83</sup> Imtiyaz, *Zila Khushab: Tarikh, Saqafat, Adab*.p.194

The Awans have some peculiar customs of their own. For instance in the Awans villages of Talagang Tehsil all the graves have a vertical slab at either end and while a woman's grave can be at once distinguished by a smaller slab in the centre. Betrothal was effected by the girl's father sending a herald or barter to the boy's home with a few rupees and some sweets or no ceremony at all is observed.

It is said that the Awans have twenty four sub-clans. The Awans have the institution of sirdari whereby the eldest son of a chief gets an extra share. The Awans are an important tribe chiefly found in the Salt Range, where they possess an Awankari but also widely spread to the east, south and west of that tract. Extending along the whole length of the Range from Jhelum district in the north east to the Indus in south west, they are found in great numbers throughout the country and beyond it upto the foot of the Koh-e Suleman and the Safed Koh; though in trans-Indus Bannu they partly, and in Dera Ismail Khan wholly merge in the Jats, a term which in those parts means little more than a nondescript peasant. In Peshawar the Awans are included in the hamsaya or fakir class. In Kohat towards Khushalgarh they resemble the Awans of the Salt Range, but elsewhere in that district they are hardly distinguishable from the Bangash and Niazis in which whom they lived.<sup>84</sup>

The independent possessions of the Awans in the Salt Range were once very considerable and in its western and central portion they are still the dominant race. As a dominant tribe, the eastern limits of their position coincide approximately with the western border of the Chakwal district and Pind Dadan Khan. But they have also spread eastwards along the foot of the hills as far as the Sutlej. In the southwards down that river valley into Multan and Jhang. The former held all the plain country at the foot of western Salt Range, but had been gradually driven up into the hills by Pathans advancing from the Indus, and Tiwanas from the Thal region.<sup>85</sup>

## **Khushab**

Nawab Maher Ahmad Yar Khan was its chief at the mid of 18 century. It was the time when Punjab had come under foreign invasions. After the death of Mughal Emperor Aurangzeb in 1707, his successor went into war of succession. They lost

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<sup>84</sup> (Unpublished) District Gazetteer Khushab.p.47

<sup>85</sup> Wilson, Gazetteer of the Shahpur District, 1897.p.37

their dignity and power. The weaknesses of the Mughals, invited attacks over this defenceless country, wave after wave since 1739, by the invasion of Nadar Shah Durani. In the intervals the Sikhs made good opportunity afforded them by the weakness of the Mughal Kings. Sikhs enriched themselves, even at the expense of their more peaceable neighbours. The remote position of this tract of Sargodha did not altogether save it from the calamities incident on such a state of things. Ahmad Shah Abdali, made his 1<sup>st</sup> attack on India in 1748, the Beloch chief of Khushab Nawab Maher Ahmad Yar Khan assisted him to provide camels, boats, food items and sent his son Lal Khan with him. Sardar Maher Ahmad Yar Khan died in 1756, his beautiful tomb is in the South –West of the Khushab city. His son Lal Khan became the Chief of Khushab. Abdali's attack 1757, Sardar Lal Khan could not support him. In this era, Bhera, Shahpur and some other areas were under the rule of Raja Slamati Rai. Ahmad Shah Abdali deputed a force under Noor ud deen Bamizai, to assist his son Temoor Shah. Temoor was sent to Salt Range and Pind Dadan Khan Region. Temoor and Noor ud deen captured these areas. Abdali appointed Abbas Khan Khattak as the administrator of the Salt Range and Pind Dadan Khan. This area was situated on the right bank of Jehlam River from Pind Dadan Khan to Khushab. In repelling the Marhattas, Noor ud deen Bamizai, with his force, crossed the Jehlam River at Khushab. He reached Shahpur. Noor ud deen marched towards the ancient Town of Bhera and Meyani, along with left bank of the river. The proceedings of Noor ud deen, may be taken as a type of the excesses committed by the invading armies. Some idea would be formed of the amount of misery caused by these inroads. Noor Uddin found that the inhabitants would not pay the large ransom demanded by them. He successively plundered and laid waste with fire and sword three largest and oldest Towns of Sargodha. They were Bhera, Miani and Chak Sahnu. Chak Sahnu was 13 miles to the East of Shahpur near Luck Moor. It was a rich estate, but his great chief Sultan Sahnu had died just before Noor ud deen's attack. That is why, Bhera and Miani rose again on their ruins, without however completely recovering the shock they had sustained. But, Chak Sahnu, nothing remained there but a mound of earth and potsherds, its ruins can be observed even today.<sup>86</sup>

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<sup>86</sup> Ibid. pp.40,237

Just after the death of Maher Ahmad Yar Khan, chief of Khushab in 1756, Raja Slammat Rai snached Khushab from his son Lal Khan. Thus, Khushab was added to the territory under the charge of Raja Slammat Rai at that time. But Khushab had not held under Raja Slammat Rai for many years. In 1760, Abbas Khan Khattak, who was the administrator of Salt Range and Pind Dadan Khan, treacherously put to Raja Slammat Rai to death. Abbas Khan then seized Bhera. But his attempt to make himself master of the surrounding areas was foiled by the determination shown by the widow of the murdered Raja Slammat Rai and her nephew Fatah Singh. This widow, shut herself up in the fort of Chawa, while her nephew Fatah Singh, following her example, held out in his stronghold of Fatehgarh, close to Bhera itself. Before Abbas Khan had time to subdue his opponents, He was himself thrown into prison as a revenue defaulter. Consequently, the former status of the region was restored in 1760. Fateh Singh obtained the possession of the tract previously held by his uncle Raja Slammat Rai. Beloch chief of Khushab, Lal Khan, succeeded to get Khushab of his father's domain. In 1760-61, Abdali again attacked and battled with Merhathas in 3<sup>rd</sup> battle of Panipat. Beloch Chief, Lal Khan supported the Abdali. Abdali remained successful in this battle. He rewarded to Sardar Lal Khan and forgave his land revenue in the victory celebration.<sup>87</sup>

## **Sikh Rule in Sargodha**

It was the era when Sikhs had gotten power and started their armed struggle. The 5<sup>th</sup> Sikh Guru incurred the displeasure of Jahangeer for supporting the rebel prince Khusrau, and was tortured to death. This was the first turning point in the history of the Sikhs. The Guru's son, Guru Hargobind, succeeded him as a sworn enemy of the Mughal tyranny. He greatly transformed the character of the peaceful followers, who were under his guidance. They laid aside their rosaries and buckled, on the sword in defence of their faith.<sup>88</sup> He was now looked upon as a hero and hardy Jats rallied under his banner. Seventy years later, Aurangzeb ordered the execution of Guru Tegh Bahadur, the ninth Guru. So Guru Gobind Singh, the last Guru organized the Sikh community into the order of Khalsa and adopted a life of arms. This created a stir among the Siwalik hill chiefs. The Guru fought as many as fourteen

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<sup>87</sup> (Unpublished) District Gazetteer Khushab.p.48

<sup>88</sup> Hindi, Tarikh-I Punjab.pp.210,216

battles against the hill chiefs and the Mughals forces. In the battle of Annandpur, in 1704, his two sons fell in the hands of Nawab Wazeer Khan of Sirhind, who were burnt alive in a fort wall at Sirhind. Aurangzaib's successor, Bahadur Shah, treated with Guru respectfully. He conferred upon him a robe of honour and took him to the Deccan. But he was stabbed to death by a Pathan, in 1708. According to the last injunctions of the Guru, there was not to be any Guru. The Sikhs were to elect Panj Pyyareey now. Their decisions were to be regarded as the verdict of the Guru. It began the period of the secular leadership of the Sikhs. A 38 years old disciple of Guru Gobind Singh, known as Banda Bairagi, appeared in the Punjab, as a political leader. He proved to be one of the most ruthless murderers, the history has ever known. Samana was conquered in November, 1709, and laid waste. Nearly ten thousand Muslims are said to have been murdered in this town.<sup>89</sup>

The Muslims of Ghuram, Thaska, Kunjpura, Shahabad, Ambala, Kapuri, Chhat and Banur were similarly butchered. Sarhind was the most accursed place in his eyes, where the two sons of the Guru were burnt alive. The battle against the governor lost his life while the city of Sirhind was completely destroyed. Not a single individual or a house was spared. The following expression was now on the lips of the Sikhs. With the occupation of Sirhind, the whole country between the Sutlej and the Jumna lay at the feet of Banda Bairagi. He, then, plundered the people of Saharanpur, Nanauth and Jalalabad. Later the Muslims of Sadhaura were cut to pieces in a mention known afterwards as Qatalgarhi. The fort of Lohgarh became Banda Bairagi's headquarters. Upon this the Mughal Emperor Bahadur Shah hurried to Lohgarh and Banda had to flee in disguise. Later on he was besieged in the fort of Gurdaspur which fell after a siege of 8 months. Banda Bairagi and his 740 followers were captured. They were brought to Dehli and executed. With the fall of Banda Bairagi the darkest period of Sikh history began. They were left without a leader. A royal edict was now issued by Mughal Emperor Farrukh Siyar, ordering all who belonged to the sect to be indiscriminately put to death, wherever found. The Sikhs had to flee to the mountains and Jangles. Thereafter began the period of the outbreak of disorder and lawlessness in the Punjab, where the governor received no help from the centre, on account of the intrigues in the Delhi darbar and were left to their own

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<sup>89</sup> Hari Ram Gupta, *Later Mughal History of the Panjab (1707-1793)* (Lahore: Sang-e-Meel Publications, 1944).p.37

petty resources to cope single-handedly with the problems created by the Afghan invasions and the Sikhs. Some of the local officials even intrigued with the Sikhs in order to reinforce their position. The Sikhs benefitted from such a situation and their activities daily grew greater. They plundered the country and then sought shelter in their old retreats. The Punjab governor, Zakkariyya Khan, the son of Abdulsamad Khan 1726–1745, was able to check the activities of the Sikhs to some extent. But the time of the governorship of Moin-ul-Mulk, generally known as Meer Munnu 1745 - 1748, was the worst time for them. He dispatched punitive expeditions in pursuit of the Sikhs and they were hunted down like wild beasts. At this stage, the Sikh leaders thought it advisable to give their co-religionists a kind of organization. They, therefore, divided themselves into two Dals, the Budda Dal and the Tauruna Dal .Its mean, the Elder's League and the Youth League, which after some time were recognized into five Jathas, with further subdivisions into 12 smaller units, called the Misls or confederacy. The incessant life –and –death struggles of the Misl Sardars or chiefs, made them rulers of principalities, which fell to them as a result of their successes against the local rulers, big and small. These Sikh Misls united themselves and occupied a vast area of Punjab which divided among themselves.<sup>90</sup>

After Ahmad Shah Abdali's attack in 1767, this Sikh common-wealth became successful against him. In this Sikh conquest, the whole area of Salt Range in Sargodha was overrun and appropriated by Chattar Singh of the Sikh Sukar Chakia misl. While the Sikh Bhangi misl took the possession of the large area of between River Jhelam and Chenab upto Sahiwal. It was almost whole area of Sargodha district. They parceled it out among themselves after their usual fashion. The division of the portion comprised within this district was as follows.

The zails of Midh and Musa Chuha, as dependencies of Kadirabad, were retained as their own share by Ganda Singh and Jhanda Singh, the leaders of Bhangi misl. Ancient town Miani was assigned to Tara Singh Bhangi. Bhera and Ahmadabad fell to the lot of Maan Singh Bhangi, from whom these territories passed to Dhanna Singh Bhangi and Charat Singh Bhangi. Majha and Malva went in the Control of Mahlou Nahoog Sikhs. Some other border areas of Punjab, came under the control of Merhathas and Delhi was some still under the control of Mughals in 1769.

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<sup>90</sup> Ibid. p.46

These limits were not constentive and changes continued. The period of last quarter of 18<sup>th</sup> century, the area of Sargodha and its around, had been parceled out into semi –independent principalities. Local chiefs, mostly the Muslims ruled over these principalities, who were some time previously assumed independence chieftains. As Beloch chief Muhammad Khan in Sahiwal, Beloch Chief Lal Khan in Khushab, Malik Sher Khan Tiwana in Mitha Tiwana, Nawab Muhammad Sado zai in Mankera and after his death 1795, his son in law Hafaz Ahmad, Ghulam Shah son of Nathu Shah in Shahpur, Awans in Salt Range. The area of Gujranwala, Muslim Jat Chatha's head Ghulam Muhammad Chatha in Wazirabad region, Muslim Rajput Bhatties in Hafizabad, Nezamuddin Khan in Qasoor, Muzafar Khan in Multan, Abdulmad in Daira near Multan, Bahaval Khan in Banu and lower areas, Anayatullah khan than Sahib and than Ahmad Khan Seyal in Jhang, Sultan Ali in Chinoot, Fateh Khan Barkzai in Peshawar, and his older brother Khan Barak Zai in Kashmir, Vazeer Khail Sardars in Attock. These Muslim estates had no mutual unity among them and quarreld with one another, consequently, they became weak and defeated by Sikhs one by one. These Muslim chieftains were hard pressed and not abled, generally to resist the encroachments of their new Sikh neighbours. The clashes between Muslim chieftains and Sikhs continued for a long time. For example, the Sikhs of Bhangi misl occupied a greater part of land by Muhammad Khan, the Beluch chieftain of Sahiwal in the decade of 1780. Sikhs took Shahpur from Sayyid Ghulam Shah in 1781. Fateh Khan Beluch became the chief of Sahiwal, after the death of his father Muhammad Khan Beluch. He drove out the Sikhs and established his authority independently over the whole of the tract of Sahiwal afterward the Shahpur. Such clashes and changes continued in the chieftains of whole of Sargodha in last quarter of 18<sup>th</sup> century .But these changes brought no repose, it was the only test of right. In the absence of any central or provincial controlling authority, the country became a prey to the ambition of rival chiefs, struggling for supremacy. It would tedious and profitless to describe all these petty warfare. Only those occurrences need to be mentioned from which resulted permanent changes of possession.

The Tiwana domain had spread to south-west of Mitha Tiwana upto Noorpur and its surrounding areas. While in the north-west of Mitha Tiwana, along with the base of the Salt Range under Awans. Its chief was Malik Sher Khan Tiwana. Tiwanas succeeded in establishing their partial authority over Awan's areas after the death of

Gul Jahanyia of Warchha. In the south-east of Mitha Tiwana, Tiwanas also wrested Shekhowall and several other villages on the right bank of the Jhelam River from the Baloch Chief of Sahiwal. In the east, Malik Khan Muhammad Khan Tiwana tried to capture the areas of Khushab, from Baluch Chief Lall Khan. But Tiwana's attempt to reduce Khushab remained unsuccessful. Baluch chief, Jafir Khan 1<sup>st</sup>, the son and successor of deceased Beloch chief Lall Khan, drove the Tiwanas off from his domain. Lal Khan the Chief of Khushab, his wife and younger son Hakam Khan had been killed by Khan Muhammad Khan Tiwana, through deception, in 1772. Jafar Khan 1<sup>st</sup> died in 1785, and his son Jafar Khan 2<sup>nd</sup> became the Chief of Khushab. Jafar Khan 2<sup>nd</sup> ruled over Khushab for 25 years upto Ranjeet's occupation of Khushab in 1809.

The coming period was for Raja Ranjeet Sing since 1799. He established his Kingdom in Punjab from the bank of the River Sutlej to the mountains of Suleman. The political and administrative position of Sargodha region, in last decades of 18<sup>th</sup> century was as under.

In the south side of Jhelam River, the Bhangi Sikh had possessed themselves of the whole Doab east of Sargodha. While in the west, upto Sahiwal, as far as Nihang, this area owned by the authority of the Beluch Chief Fateh Khan. Next to the west, the remainder of the Defile (Doab), upto the junction of the rivers Jehlum and Chhanab, was held by Ahmad Khan, Seyal Chiefs of Jhang. Izzat Bakhsh Rehan a prominent powerful farmer, was the Deputy of Sial's, in Kalowall and other Seyal's areas.<sup>91</sup> In the Shahpur, which was the colony of Sayads, and its neighbourhood, Ghulam Shah son of Nathu Shah established his semi-independent authority. Sayads were allowed to retain unmolested by their more powerful neighbours, owing doubtless to the reverence in which they were held as the descendants of the renowned saint Hazrat Shah Shams Sherazi. Bakhar Bar attached North of Shahpur was under Budh Singh Bhangi. The regional power shifted in favour of the Sukerchakia misl from Bhangis, in the later decades of 18<sup>th</sup> century. After the death of Charhat Singh Sukerchakia, Maha Singh headed the Sukerchakia misl. In the South-East of Sargodha, the area of Gujranwala, was under the Muslim Jat Chathas of Wazirabad, in 1770s. Its chief was Ghulam Muhammad Chatha. Hafizabad was under

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<sup>91</sup> Wilson, *Gazetteer of the Shahpur District*, 1897, pp.40-41



the control of Muslim Rajput Bhatties. They both offered fierce resistance to the Sikh Sukerchakias misl, whose attack was aided by Sahib Singh of the Bhangi misl. After under siege for weeks in his fortress in Manchar, Ghulam Muhammad Chatha eventually surrendered. Maha Singh Sukerchakia, assured him safe passage to go Makkah. But the promise was basely broken. Ghulam Muhammad Chatha was shot and his fortress razed to the ground. Rasoolnagar, situated in Chatha country was renamed as Ramnagar. This treacherous killing of Chatha and his resistance was remembered long in many a local ballad in Gujranwala. The Bhatties of Hafizabad also did not cease their resistance to the Sukerchakias, until, when their leaders were killed and their possessions captured by Maha Singh Sukerchakia, and some Bhatties fled to Jhang.<sup>92</sup>

Such was the status of possession, when the Sukar Chakia confederacy under Maha Singh the father of Rangeet Singh began to acquire the ascendancy, and the power of the Bhangis to decline. The subsequent history of Sargodha, consisted of a series of encroachments on the part of Maha Singh and his renowned son Rangeet Singh, until the whole country was incorporated with the dominions of the Sukar Chakia confederacy under Maha Singh and his son Rangeet Singh. By the deaths of both Sikh Sardurs Jhanda Singh and Ganda Singh of Bhangi misl, this confederacy was left without a prominent and powerful head. So, Maha Singh having joined his forces to those of the Kanhia misl in 1781, found no difficulty in making himself the master of Kadirabad to capture it. By this event, the talukas of Midh Ranjha, Kotal Loharan and Musa fell into the hands of Maha Sing. These were the areas of Sargodha. Two years after, in 1783, Maha Singh succeeded to take the possession of Miyani and its dependencies, from Tara Singh of Bhangi misl. After it, for some time, now, there was a pause in the tide of conquest in Sargodha region.

Ranjit Singh's conquests of Sargodha. It was the age, in India, Mughals were paralyzed. English were travelling to Delhi. Hyder Ali and Tippu Sultan was resisting against the British, in their state, Mysoor. Internationally, two countries America and France, had experience of revolutions. Maha Singh died to leave a son of 13 years old, named Ranjeet Singh. Ten years, after Maha Singh's death, Ranjit started his conquests. First, Ranjeet Singh, successfully established his authority over and around

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<sup>92</sup> *District Gazetteer Gujranwala.*

Lahore. He snatched these areas from Chait Singh, son of Sardar Lehna Singh in 1799. This thing allowed Ranjeet to think of making conquests so far areas from the capital Lahore. Although, the process of annexation was slow, but came true. The wily young chief was never in want of a pretext for adding to his possessions. Ranjeet Singh turned his attention to the areas of Sargodha. Ranjeet left from Lahore to Wazeerabad with his army in 1803. Raja of Wazeerabad, Sardar Joodh Singh had died, and his son accepted Ranjit's tribute. From Wazeerabad Ranjeet turned to Sahib Singh Bhangi the ruler of Gujrat. To found the information of Ranjeet, Sahib Singh Bhangi fled away towards Jalalpur in Jehlum district, to leave the fort of Islam Gharh of Gujrat. After capturing the fort, Ranjeet went after Sahib Singh Bhangi. To found Ranjeet Singh here at Jalalpur, Sahib Singh Bhangi escaped in night to fort of Mangla situated between the fort of Rohtas and a town Meerpur Chomikhya.<sup>93</sup> Now Ranjeet Singh did not run after Sahib Singh Bhangi. He came Pindadan Khan, crossed the river and reached at Meyani in Sargodha. Ranjeet Singh marched to Bhera, from Meeyani, in 1803. Bhera was under the control of Joodh Singh. Joodh Singh had succeeded to get the family conquests on the death of his father Dhanna Singh. Ranjeet obtained the possession of the fort of Bhera in 1803. The men power of Joodh Singh could not face the Ranjeet's force and Joodh flee away. Thus, Ranjeet entered unopposed into the possession of whole Bhera, lying on both the sides of the River Jhelam upto Jhaverian near to Shahpur. Ranjeet's next move was against Fateh Khan, the Biloch chief of Sahiwal and Jafar Khan Beluch chief of Khushab. But, both the Beluch chiefs accepted the Ranjeet's demand to pay the tribute in 1804.

Ranjeet once again turned towards Sargodha, in 1808. He increased the tribute of Sahiwal and Khushab, in place of former, which was almost nominal at first. Now it was raised to twelve thousand rupee a year. Beloch chiefs could not met with promptitude of increased demand by Maharaja Ranjeet. Maharaja could not ignore it and decided to attack on Bloach chiefs of Khushab and Sahiwal. Accordingly, in 1809, a force was organized, and Ranjeet marched towards the Sahiwal against Beloch Chief Fateh Khan. He took up the position at Mangowal, situated on left bank of Jhelam River one and half mile away from Sahiwal .From here, Ranjeet sent Sardar Attar Singh to bring the Biloch Chief Fateh Khan to his presence. But Beloch Chief

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<sup>93</sup> Hindi, *Tarikh-I Punjab*.pp.221-223

Fateh Khan, was taught by his experience and suspected treachery. He excused himself from obeying the Maharaja's call. On receiving, however, the Sardar's solemn assurance by Maharaja that no harm would fall the boy of Sardar Fateh Khan, Fateh Khan sent his son Langar Khan with a handsome offering to the camp of Maharaja Ranjit. To divert suspicion, Ranjeet Singh received the boy Langar Khan very graciously and having dismissed him with rich presents and the assurance of his continued friendship for his father Sardar Fateh Khan. Ranjit told Langar Khan that we had come for Jafar Khan the Chief of Khushab. Now Maharaja Ranjeet retraced his steps and marched against Jafar Khan 2<sup>nd</sup>, the Biloch Chief of Khushab. Sardar Fateh Khan fell into the trap laid by Maharaja Ranjeet for him, so he dismissed his forces to go their homes. Before Fateh Khan had time to make fresh preparations for resistance, Maharaja Ranjeet flushed with his success before Khushab. In a hurry, Ranjeet marched to Khushab. On the arrival of Ranjeet Singh, Beloch chief Jafar Khan 2<sup>nd</sup> kept himself in the fort of Khushab and his army resisted Sikh Commander General Gormak Singh. But Ranjeet sieged and laid land mines around the fort. Just after only a siege of eight days, Beloch chief, Jafar Khan, came out from the fort and handed over himself to Ranjeet Singh. Ranjeet gave him a small Jageer for livelihood, where he died in 1810. After capture Khushab, Ranjeet rushed towards Sahiwal and suddenly appeared before Sahiwal Chief Fateh Khan. Fateh Khan was defeated, arrested and carried off with his son Langher Khan as a prisoner. Fateh Khan was sent to Lahore. He was kept in the fort of Kangar, where he lived one year. After the occupation of Khushab and Sahiwal, Ranjeet captured the smaller possessions of the area. He captured Shahpur, from Sayyids and Bakkhar Bar from Budh Sing Bhangi. Some other areas of Sargodha, were added to the rapidly increasing territory under the sway of the Maharaja Ranjeet Singh. The newly conquered territory given in the control of Kharrak Singh, the son and successor of Ranjeet Singh. Ranjit appointed administrative officers in different local areas of Sargodha.<sup>94</sup>

Next year, in 1810, Ranjeet captured the areas of the Sial Chiefs of Jhang. He captured taluka of Farooqa, fifteen k m to the South of Sahiwal and Kalowal situated north east of Sargodha on right bank of Chenab River in 1810. Ranjeet also captured

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<sup>94</sup> Wilson, *Gazetteer of the Shahpur District*, 1897, pp.37-39

the left over of the country which had been subject to the authority of the Seyals Chiefs of Jhang. After it Ranjit Singh captured Chinoot from Sultan Ali, the chief of Chinoot.

After subjugating the entire areas of Bhera, Khushab, Sahiwal, Farooka, Kalowal and Chinoot, Ranjit Singh remained engaged in other conquests for six years. He went to Rawalpindi to meet Shah Shoojjah who was posted out from the throne of Kabul. Ranjeet went to Amratsar from Rawalpindi and found the news, that Boodh Singh of Jalander Doab had rebelled. Ranjeet sent Dewan Mohkam Chand against him. After this Ranjeet got his son Khark Singh married in 1812. Ranjeet turned his attention to Mitha Tiwana, in 1816. Its Chief was Malik Khan Muhammad Khan Tiwana.<sup>95</sup>

### **Sikh Tiwana Relation**

There was only Tiwana's domain, which was still free from Ranjeet's occupation in Sargodha region upto 1816. In spite of paying tribute to Ranjeet, Tiwanas had still maintained their regional freedom. This freedom was not acceptable to Ranjit Singh. He despatched well equipped force against Tiwanas, under the command of Misr Diwan Chand in 1816. Under a strategy, Tiwana Chief Malik Khan Muhammad Tiwana retired, instead of state fighting, to Noorpur in the heart of the Thal region. Tiwana chief thought that the scarcity of water and supplies, might be prevented the Sikh army from effecting its objectives. But all the obstacles were removed before the energy of the Sikh Commander, Diwan Chand, who sank wells as he advanced. So after that the Tiwanas, finding resistance hopeless, abandoned the place and took refuge with their old enemy, the chief of Dera Ismail Khan. Tiwana had been fighting with chief of Dera Ismail Khan in the past. The chief had not generosity, for Tiwanas. Therefore, he did not forget their former rivalry in pity for the fallen fortunes of the Tiwana Chief. The chief plundered the Tiwanas and turned them out of Dera Ismail Khan. After this, for nearly two years, Tiwana Chief, Malik Khan Muhammad Tiwana and his son Malik Ahmad Yar Khan Tiwana wandered from place to place, subsisting on the charity of their neighbours. But finding this kind of life insupportable, they determined to make an attempt to recover their former

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<sup>95</sup> Sheikh Muhammad Hayat, *Sarzamin-E-Sargodha* (Lahore: Awais Brothers, 2003), p.381

possessions. Tiwana Chiefs made appeal to their fellow clansmen who heartily responded to it, and at the head of this irregular force, they appeared suddenly before the walls of their native town Mitha Tiwana against the Sikhs in later part of 1817. The Sikh garrison, was completely taken by surprise, abandoned the place and fled. Tiwanas were once again became masters of Mitha Tiwana and the land of their ancestors. The Tiwanas triumph, however, proved shortlived. In the early part of 1818, the ousted Sikh Governor returned under a most able Sikh Commander, General Hari Singh Nalwa, with a strong force. The Tiwanas could not face the Sikh army and they second time compelled to flee.<sup>96</sup>

The possessions of the Tiwanas, was then given in jagir to the famous Sikh General, Hari Singh Nalwa. This jagir was from left bank of Jehlum River in the South and upto Soon Valley in the North. This jagir was held by General Hari Singh Nalwa, till his death, when he was killed in the Battle of Bala Hissar at Peshawar, in April 30, 1837. Though, Hari Singh Nalwa did heavy damage to Tiwanas and kept occupation their real centre estate upto twenty years. But Hari Singh Nalwa neither could destroy complete Tiwana's power nor overcome them. Ranjeet observed the braveness, armed capacity, horse skill and fighting ability of Tiwana's, for 4 years. So, Maharaja Ranjeet decided to construct the political and military contacts with Tiwanas to make use of their abilities. On the other side, Tiwana had no potential to face the so strong Sikh power. Therefore, Tiwana Chief Malik Khan Muhammad also made attempt to reconcile with Sikhs. He successfully able to convince Ranjeet that it would be harmful policy to derive the Tiwana's desperation.<sup>97</sup> Therefore, when Tiwana Maliks reached to Lahore to tender their submission, they were well received. A liberal provision also made in support of the Tiwana family. Several villages on the left bank of the Jhelum River, yielding ten thousand rupees a year were assigned in jagir and several of the Tiwana Chiefs, relatives and dependents were taken into the service of the Khalsa State.<sup>98</sup> Ranjeet got Tiwana's armed support, and captured Mankaira to defeat its Nawab Hafiz Ahmad Khan in December 1821. Tiwana had previous enmity with Hafiz Ahmad Khan and they wanted to take their revenge. Therefore, Tiwana took part with full force and used war skill against Hafiz Ahmad

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<sup>96</sup> Ibid. p.395

<sup>97</sup> Wilson, *Gazetteer of the Shahpur District*, 1897.p.38

<sup>98</sup> Majid, "The Rough Riders from Mitha Tiwana."

Khan. Hafiz Ahmad Khan was seiged and he fought bravely against Sikh Tiwana forces. A bloody war continued till 25 days and at last, Hafiz Ahmad Khan came out from the fort and surrendered before Ranjeet Singh. Ranjit forgave him and granted him a Jageer in Dera Ismaeel Khan for livelihood. In this war, Ranjeet himself observed the Tiwana's war skills and ability .He was deeply impressed by it. He desired to take a Tiwana cavalry with him .Tiwana Chief Malik Khuda Yar Khan obeyed it and sent a cavalry with Ranjeet, under the command of his son Malik Fateh Khan Tiwana Motiyanwala. In future, Malik Fateh Khan Tiwana Motiyanwala received unprecedented fame in the Sikh Court. Later, he also got attention by English Commanders of the region. With a force, Ranjeet left his commander Fateh Singh Maan in Mankera and went to Lahore. After this Campaign, Tiwanas received honour and dignity from Ranjeet. He granted them some more Jageers and took with him a cavalry of 15 horse riders to Lahore. This Tiwana cavalry played remarkable role in the Multan Campaign.<sup>99</sup>

Matters remained in the same state, the Tiwana elders lived quietly on their Jageer. While the younger members of the Tiwana family with their contingents served the army whenever they were called by Sikh. They performed their duty assigned to them. This situation continued till the death of General Hari Singh Nalva at Jamrud in 1837. In this interim period of twenty years, the old Tiwana Chiefs Malik Khan Muhammad Tiwana and his elder son Malik Ahmad Yar Khan Tiwana had died, and his younger son Malik Khuda Yar Khan, and his nephew Malik Qadar Bakhsh Tiwana were thus left as the representatives of the Tiwana family. Malik Qadar Bakhsh Tiwana had the good fortune, some time before, to place Raja Ghulab Singh under a deep obligation, which resulted in a close friendship between them, and was means of introducing Malik Qadar Bakhsh Tiwana at Court. They, made friendship with Raja and the latter's brothers. Prime Minister of Punjab, Dheyman Sing, Khuda Yar Khan and his son Fateh Khan Tiwana, soon rose to positions of great favour. Malik Khuda Yar Khan had hope to receive his main places as Mitha Tiwana, once again, but he died before his hope came true. The Tiwana Maliks were sort of mini potentates. Also, as these mini-potentates were prone to expansionist tendencies, they always were in a low-intensity Byzantine style war with one another. This suited

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<sup>99</sup> Lepel Henry Griffin, WL Conran, and Henry Craik, *The Punjab Chiefs*, trans. Syed Nawazish Ali, Tazkira-E-Roosa-E-Punjab (Lahore: Sang-e-Meel Publications, 1992).p.327

the rulers, who played one off against the others. This acquired skill of survival, was what came in handy when the brothers from Mitha Tiwana came to Lahore.<sup>100</sup>

The Sikh rulers of Lahore were served by another master Byzantine-type Chief Minister, the famous Dogra Rajah Dhian Singh. It was Rajah Dhian Singh who saw the potential of Malik Fateh Khan Tiwana and asked him to come to Lahore with his skilled horsemen. Malik Fateh Khan Tiwana and his brother Malik Khuda Bakhsh Tiwana entered the city with sixty horsemen. Rajah Dhian Singh displayed the Tiwanas tent-pegging skills before Maharaja Ranjit, on the lawns, outside the Lahore Fort. Maharaja so pleased by it, that he immediately made the brothers a, or the owner of a Rs 6,000 jagir. He also ordered that the brothers of Malik Khuda Bakhsh Tiwana from a small army of rapid-moving (lightening speed) spear and sword yielding cavalry of 1,000 horsemen. It was in this period, that brothers were given Kucha Chabaksawaran. Ironically, General Hari Singh Nalwa, was always suspicious of the Tiwana family. He was instrumental in keeping the ambitions of Rajah Dhian Singh and the Tiwanas at bay. After the killing of General Hari Singh Nalwa, it was time for Dhian Singh and Tiwanas to increase their influence. When, Tiwana's father, Malik Khuda Yar Khan died in 1832, Rajah Dhian Singh moved to Maharajah to allow them to keep a jagir of Rs15000. This entitled them to keep an even larger army of horsemen. Another jagir was added in Hazara region to the massive landholdings of the family.<sup>101</sup>

Malik Fateh Khan Tiwana, thus favourably reached Lahore, to hear the news of the death of Hari Singh Nalwa in, 1837. Malik Fateh Khan Tiwana succeeded to obtain his own ancestral estate Mitha Tiwana, with the help of his patron, Prime Minister Dheyan Sing, in April 1838. Tiwana had to pay sixty five thousand rupees, ten horses, eleven camels and twenty one hunting dogs per year to Sikh Court. While three prominent Tiwana persons remained in the Sikh Court at Lahore, as No 1 malik Qader Bakhsh Tiwana the cousin of Malik Fateh Khan Tiwana, No 2 Malik Shair Muhammad Khan Tiwana, the son of malik Qader Bakhsh Tiwana, and No 3 Malik Fateh Shair Khan Tiwana, the son of Malik Fateh Khan Tiwana. Malik Fateh Khan Tiwana was sent to his estate to invest with a role of honour by Sikh Court of Lahore.

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<sup>100</sup> Majid, "The Rough Riders from Mitha Tiwana."

<sup>101</sup> Ibid.

Besides Mitha Tiwana, Dheyman Singh appointed Malik Fateh Khan Tiwana, the governor of Dera Ismaeel Khan. Governor Lukhi Mill was posted out because of his role, he played in Tank issue. Tiwana was also granted some more estates as Kachhi estate in Mianwali, which was in the control of Heera Singh, the son of Dheyman Singh. Tiwana reached Mitha Tiwana with honour and dignity, along his army. The vast area, under the control of Malik Fateh Khan Tiwana, was started from Dera Ismaeel Khan and Banu upto Jhelam River. Tiwana appointed regional administrators, mainly, from his own clan. Some administrators were also appointed from other gentle families. The prominent members of Tiwana family, who were appointed as local administrators in different regions of the State to provide them arm force. Among these Tiwana prominent administrators were Malik Sahib Khan Tiwana, the grand father of Malik Khizar Hayat Tiwana. He was appointed the administrator of Lakki Mervat. Malik Jahan Khan Tiwana the founder of Jahanabad estate and Mirza Khan Tiwana was appointed the administrators, separately of Noorpur, Gheerote, and Shaikhuwal. Malik Muhammad Bakhsh Khan Tiwana was appointed in Essah Khail. Malik Ghulam Muhammad Khan Tiwana and Malik Allah Dad Khan Tiwana were appointed the administrators of the area from Fort of Lokhri to the middle of hills. Malik Aalam Khan Tiwana son of Malik Ahmad Yar Khan Tiwana was appointed the administrator of the area of East upto Pind Dadan Khan on right bank of Jhelum River. Malik Shair Muhammad Khan Tiwana was appointed as the supervisor of all regional administrators from the area Mianwali to Bhakar, and Danda from Indus River to Jhelam River. The area of Soon Valley was given under the control of Malik Fateh Khan Noon. Malik Fateh Khan Tiwana also appointed on military and administrative posts of some leading persons of the families of Tiwana branch as Hasnail, Mandeyal, Masteyal, and Bhachar etc. Prominent persons of such branches were, Malik Aalam Shair Khan and Malik Sultan Mahmood Khan, who laid the foundation of Khowajabad Estate. In short, Malik Fateh Khan Tiwana honoured and authorized each prominent person of his community.

Malik Fateh Khan Tiwana also performed some social responsibilities. He fixed scholarships and allowances for the disable persons and widows, whose husbands had died in Tiwana's wars. All other communities, who had settled in Mitha Tiwana, Malik Fateh Khan Tiwana granted them agricultural land and other means for their livelihood. He also arranged the livelihood for Noon family, to appoint them as



Kardaars of the areas which were under the control of Malik Shair Muhammad Khan Tiwana son of Malik Qader Bakhsh Tiwana.<sup>102</sup>

After the death of his father, Malik Fateh Khan Tiwana worked as the head of Tiwana tribe. He played a prominent part in the politics of the Punjab, till the first Englo Sikh war. After the death of Ranjit Singh, there was rapid succession of Ranjit's sons and grandson. Tiwana found ample scope in the confusion and intrigue, into which the affairs of the State were thrown. For a time Malik Fateh Khan Tiwana remained faithful and well cooperated to the side of his patron Prime Minister Dhian Singh, and reaped the reward of his attachment in ever-increasing grants of territory in farm.<sup>103</sup>

After Ranjeet, his son Kharrk Singh Became the Raja of Punjab. He appointed his son Prince NoNehale Singh, the chief officer of the area from Dera Ismaeel Khan to Peshawar. He was given full authority. Prince NoNehale Singh disliked Dheyan Singh, Ghulab Singh and also Malik Fateh Khan Tiwana. Prince NoNehale Singh made a plan against Malik Fateh Khan Tiwana. He prepared artificial papers regarding the land revenue defaulter against Malik Fateh Khan Tiwana. These papers were prepared by a clerk, Dena Nath. No Nehale Singh called Tiwana from Mitha Tiwana and arrested him on aligation of revenue defaulter. According to Tiwana, he had already paid all the revenue and he was not defaulter. Prime Minister Dheyan Singh and foreign minister Fakeer Azizuddin told to Prince No Nehale Singh that revenue matter was clear of Malik Fateh Khan Tiwana. There could be the mutiny in Tiwana's region. Enmity of Tiwana would be harmful for the Khalsa State. Prince NoNehale Singh understood it, dumped the file and released the Tiwana. But Tiwana was posted out from his post, the governorship of Dera Ismaeel Khan. Dolat Ray the son of Lukhi Mill, farmer governo, was appointed the governor of Dera Ismaeel Khan, by the efforts of Dena Nath. Malik Fateh Khan Tiwana was also withdrawn the administration of the vast area of Thal region and Mitha Tiwana, under him. This administration was conferred upon Noor Muhammad Khan Shaikh, of Gujranwala, as the officer of Khalsa State. However, administration of only Mitha Tiwana, the heritage Jageer of Tiwanas, remained under the control of Tiwana continuously. Two

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<sup>102</sup> Tiwana, *Tohfah Ameer* 1894.p.88

<sup>103</sup> Griffin, Conran, and Craik, *The Punjab Chiefs*.p.386

cavalries also remained under the control of Malik Qader Bakhsh Khan Tiwana and Malik Fateh Shair Khan Tiwana.<sup>104</sup>

## **Tank Issue**

There was a Tank state in the upper side of Dera Ismaeel Khan. Kae Khail tribe was its ruler. Its chief was Sarwar Khan. He had two sons, Allah Dad Khan and Sahib Dad Khan. Allah Dad Khan was the successor of state. Sikh wanted to capture, the Tank. They made a conspiracy against Allah Dad Khan, and sided Sahib Dad Khan. They created misunderstanding and disunity between the two brothers Allah Dad Khan and Sahib Dad Khan. Sikh aim, was to hold all the Tank State, to provide a Jageer to Sahib Dad Khan for his livelihood. Under this conspiracy, Sahib Dad Khan became his brother's rebel in 1840. He also joined Sikhs. Afghan Jagir-dar and Afghanees settlers, called them in Punjab, Multani Pathans, or Multanees. These Multani Pathans were already against the Sardar Allah Dad Khan. Allah Dad Khan's officers also joined this united opposition. Consequentially, a war was fought between Sardar Allah Dad Khan and Sahib Dad Khan's led alliance, in 1840. Sardar Allah Dad Khan could not face the united force and fled to his maternal's territory, Wazeerastan. Raja Noneehale Singh distributed this state in different Khans and imposed the heavy tribute. On the other hand, Sardar Allah Dad Khan reached Doost Muhammad Khan, the ruler of Kabul, for support, and failed. But Sardar Allah Dad Khan did not lose heart and had been preparation for one year. He began to strike on Sikhs in 1841, with the help of Vazeer tribe. According to a narration, Sardar Allah Dad Khan destroyed the whole area with in seven attacks, and it became difficult for Sikh local operatives to stay in their localities. There prevailed lawlessness and created the danger in other surrounding areas. It was the time, when Noneehale Singh had died. Raja Shair Singh and his advisers wanted to peace there, as early as possible. By the approval of Raja Shair Singh, Prime Minister Dheyman Singh decided to appoint Malik Fateh Khan Tiwana to suppress this lawlessness and mutiny in Tank. It was thought, that Tiwana was most suitable for this responsibility, rather than any other. Therefore, Tiwana was reappointed as Governor of Dera Ismaeel Khan, and posted out Dolat Ray. Dolat Ray was also serving as administrator of upper areas. Dolat Ray was ordered to return.

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<sup>104</sup> Imtiyaz, *Zila Khushab: Tarikh, Saqafat, Adab*.p.164

Tiwana was sent to Tank, with full authority and a large army, in 1842. Lahore Court issued the orders to three Multani Pathans, Painda Khan Khowaja Zae, Aaishiq Muhammad Khan Zae and Hayaut-Ullah Saddu Zae, to immediately leave the territory of Tank. Noneehal Singh had distributed this territory among these three Multani Pathans to defeat Sardar Alah Dad Khan. But these Multani Pathans refused to obey the orders and resisted. Painda Khan Khowaja Zae, his son Sikander Khan Khowaja Zae and Aaishiq Muhammad Khan Zae were killed. However, Hayaut-Ullah Saddu Zae fled to escape. Malik Fateh Khan Tiwana proved himself successful in his mission, because of his ability and fortune. He controlled the circumstances and maintained peace in Tank and other upper areas of Derajat. He collected the land revenue and constructed a fort on the bank of River Ganbeela, the region of Mervat in Laki. Tiwana wrote his victory, existing circumstances to Prime Minister Dheyan Singh with some recommendations. Tiwana made the proposal about here, the circumstances would not remain normal and peaceful until the former Sardar Alah Dad Khan might be restored as the Chief of Tank in upper areas of Derajat. Alah Dad Khan would pay the tribute of twenty thousand per year. He would also be the subordinate of Khalsa State. This proposal of Tiwana was under consultation in the Sikh Court, Sardar Allah Dad Khan died. Thus the 2<sup>nd</sup> part of Tiwana's mission could not come into practice.<sup>105</sup>

On the other side, Doolat Riay, and some other local Afghan Sardars refused to accept the orders of Sikh Court and Malik Fateh Khan Tiwana as Governor of Dera Ismaeel Khan. The Khans of Multan wanted to hand over them the area of Tank state. So there prevailed law and order situation in Tank. A joint force of Sardars of Multani Pathans and Dolat Raiy attacked on Tiwana.<sup>106</sup> Tiwana sent a part of his army to Laki, and kept himself in the fort of Tank. Malik Ghulam Muhammad Tiwana was also with him in the fort. Gun battle continued till the day, under a scheme and humble request by Malik Ghulam Muhammad Tiwana to Malik Fateh Khan Tiwana, and he came out mid-night from the fort and went to Banu. Malik Ghulam Muhammad Tiwana remained there as a army commander, who continued the fighting till Tiwana army came there from Lakki under Malik Sahib Khan Tiwana. Another Tiwana force came from Essah Khail under Malik Muhammad Bakhsh Khan

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<sup>105</sup> Hayat, *Sarzamin-E-Sargodha*.p.397

<sup>106</sup> Tiwana, *Tohfah Ameer* 1894.p.89

Tiwana. This combined Tiwana army defeated the Sikh, Afghani and Multani alliance. They fled towards Dera Ismaeel Khan. Malik Ghulam Muhammad Tiwana was kept in Tank with army and his brother Malik Muhammad Bakhsh returned to Essah Khail. Malik Sahib Khan Tiwana also went to Laki. Malik Fateh Khan Tiwana reached Tank, to take the news of this victory. Tiwana went to Banu from here, to take with him Shah Nawaz Khan, the son of late Nawab Alah Dad Khan. Malik Fateh Khan Tiwana had to go to Lahore, from Banu, and Dera Ismaeel Khan. Pathans and Sikhs of Mianwali had become Tiwana's rebels. They kept themselves in the fort of Lokhrri near Mianwali. When Malik Fateh Khan Tiwana reached Lokhrri, the rebels attacked upon Tiwana. There was fought a war. In this war, Pathans of Daood Khail, Pai Khail and Awans of hills also joined the rebels. Malik Fateh Khan Tiwana called upon Malik Allah Dad Khan Tiwana, Malik Aalam Shair Khan Tiwana and Malik Ghulam Muhammad Khan Tiwana. A Tiwana cavalry also reached from Mitha Tiwana. A bloody war was fought in Lokhrri ended on Tiwana's victory. Sikh rebel, Pathan and Awan flee to leave the fort. Malik Fateh Khan Tiwana reached Lahore Court with Shah Nawaz Khan. Tiwana was rewarded and invested with a role of honour, because of his services for State. Tiwana also restored, the peace in Banu and Frontier. Shah Nawaz was made the Chief of Tank by Tiwana's recommendation. Nawab Shah Nawaz Khan had established a deep friendship with Malik Ghulam Muhammad Tiwana. Malik Ghulam Muhammad Tiwana was appointed the commander of Tiwana force, which was kept in the fort of Tank. Therefore, Nawab Shah Nawaz Khan always understood Tiwana as his friends and well wishers. Later, Tiwana's army was withdrawn from Tank and moved to Banu. Malik Ghulam Muhammad Khan Tiwana went to Mitha Tiwana. Now, Malik Fateh Khan Tiwana was among the most prominent persons of Sikh Court.<sup>107</sup>

But, suddenly a tragedy came for Tiwana family and it destroyed the Tiwana's dignity and they fell in trouble. The time came, when, Malik Fateh Khan Tiwana had to flee to escape his life. The turning point in the life of the Tiwana family came, when Prime Minister Dhian Singh was murdered in September 1843. Dheyan Singh was a kind friend of Tiwana. After Ranjit's death, during the war of succession, Sindhanwalia family had opposed Raja Shair Singh in favour of the wife of Raja

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<sup>107</sup> *Gazetteer of India. Punjab*, vol. 1, pp.32,49

Kharak Singh and mother of Raja Noneehale Singh. On the victory of Raja Shair Singh, Sindhanwalia flee to Thanseer. Later Raja Shair Singh forgave them and they returned. As earlier, Sindhanwalia once again were abled to receive honourable place in the Sikh Court. Now three Sindhanwalia sardars made a terrible conspiracy and in September 1843, Ajit Singh Sindhanwalia first killed Maharajah Sher Singh with his son Pertab Singh in Shah Blaavall, as well as Prime Minister Rajah Dhian Singh in the fort as he was being guarded by Malik Fateh Khan Tiwana and his Tiwana horsemen. Dheeyan singh was in malik Fateh Khan Tiwana's specific guard. It was said that they quietly withdrew themselves before the actual murder and they let killed Dhian Singh. This was seem as them being part of the murder plot. Heera Singh, the son of Dheeyan Singh, killed two Sindhanwalia Sardars and third escaped. Heera Singh also doubted the participation of Tiwana in this murder conspiracy. Heera Singh tried to capture, the Tiwana. Thus Tiwana faced two tragedies, one, his most kind supporter Dhian Singh was murdered and Second Tiwana directly or indirectly had to face the responsibility of the murder of Dheeyan Singh. Consequently, Malik Fateh Khan Tiwana had to disappear in the walled city. Some one say that heremained hidden in his haveli, and escaped from Lahore at night to disguise. Anyhow the Prime Minister Dheyan Sing was assassinated, and suspicion of complicity in the deed having fallen on Malik Fateh Khan Tiwana, he retired to Banu to escape the vengeance of Raja Hira Singh. He then went to Dera Ismail Khan and tried to rise the standard of revolt.<sup>108</sup> Tiwana adopted unpopular ways, and then reached Swan Khan Vazeeri to cross the Indus River and took the refuge. The Sikhs tried to take him from Vazeeri by offering them the heavy mony, but Vazeeri did not accept it.<sup>109</sup> Heera Singh dispatched a force against the Tiwana, but it could not arrest the Tiwana. On other side, Tiwana organized a Muslim tribe's army, and attacked Mitha Tiwana region. Hakam Riay, the Sikh administrater of Mitha Tiwana region, flee. However, he left behind a force under the command of Mubarak bin Lashkar, in the fort. Tiwana's guerilla tactics unnerved the Sikh rulers of Lahore. A huge Sikh army under Diwan Lakkhi Mal, was sent from Lahore, to punish the Tiwana tribe in 1844. It attacked upon Haddali. Malik Fateh Khan Tiwana defeated this force and ran after them upto Tibbah Dholu, where now Johar abad is situated .On this defeat , Heera

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<sup>108</sup> Majid, "The Rough Riders from Mitha Tiwana."

<sup>109</sup> *Imperial Gazetteer of India. Punjab*, vol. 1 (Lahore: Aziz Publishers).p.33

Singh prepared a very heavy army under the command of Manghal Singh Sranwalah and Mole Raj, the administrator of Multan. Hari Singh, the administrator of Khushab, Punnu Singh, the administrator of Pind Dadan Khan, Langher Khan, the chief of Sahiwal also joined this army. This Sikh army was consist of twelve thousand, with artillery. This huge army stayed in Joviya between Khushab and Gheerote on right bank of Jhelam River, and attacked on Mitha Tiwana. This heavy Sikh army defeated Malik Fateh Khan Tiwana. Tiwana escaped midnight and crossed the Indus River via Hernoley and Mianwali. Next morning Sikh army entered into the Town and made plundering, war, bloodshed and fired. Peace was restored at last, by the efforts of Malik Qader Baksh Tiwana and Malik Sahib Khan Tiwana.<sup>110</sup> The area from Mianwali to Pind dadan Khan provided Malik Qader Bakhsh Tiwana for its administration. Malik Qader Bakhsh Tiwana appointed his relatives as local administrator in different areas. Malik Fateh Khan Tiwana remained in hiding beyond the Indus territory until Heera Singh and Pandat JalahSingh remained in power. However, Tiwana constantly attacked upon Sikh army. His brother Malik Khuda Bakhsh Tiwana died of cholera by this time. Soon after, emerging from his retreat, the restless Malik Fateh Khan Tiwana created a diversion in favour of Sardar Jawahar Singh. Tiwana now attached himself with the party of Jawahar Singh. By raising an insurrection in his native country and making himself master of Mitha Tiwana. In a stroke of genius, Tiwana divided his huge army into dozens of large battalions and lay waste the entire region with loot, rape and setting on fire, any pocket of possible resistance. This expedition of Tiwana was failed, and Tiwana, being rejected from the town by a Sikh force under Sardar Mangal Singh. Tiwana was forced to take refuge in Bahawalpur, where Malik Fateh Khan Tiwana remained till the death of Hira Singh. Jewahir Singh, now allowed to Malik Fateh Khan Tiwana to come from his asylum.<sup>111</sup> In 1844, Heera Singh and Pandat Jallah Singh were killed by Sikh army. Jewahir Singh, the brother of Rani Jandan, became the Prime Minister of Sikh State in 1844. At once Malik Fateh Khan reached Lahore. Jewahir Singh had already deep friendship with Tiwana, who had become the enemy of Heera Singh and Pandat Jallah Singh. Prime Minister, Jewahir Singh conferred upon Malik Fateh Khan Tiwana, as Governor of Dera Ismaeel Khan. Tiwana appointed local administrators to following

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<sup>110</sup> Tiwana, *Tohfah Ameer* 1894.p.90

<sup>111</sup> Hayat, *Sarzamin-E-Sargodha*.p.395

areas. Mitha Tiwana, Noorpur Tiwana, Kachhi Jehlam River, Kachhi Kalan Indus River, Shakhwal, were given under the administration of Malik Shair Muhammad Khan Tiwana. The areas of Maianwali and Essakhail were given under the control of Malik Qader Baksh Tiwana. The areas of Khushab, Katha, Dhak, Ahmadabad, Noorpur Sathi, were given under the control of Malik Ghulam Muhammad. The area of Shahpur, Mangowal, Jassuwal, Bhakar, Ghaibi, Handall, Khatarr, were given to Malik Muhammad Bakhsh Khan Tiwana. The areas of Laki Mervat, Banu, Dera Ismaeel Khan, Kalachi, Drabin, Paharpur, Dairah Deen Penah and some areas of Rawalpindi and Jhelam were given under the administration of Malik Sahib Khan Tiwana. The revenue collection of all these areas was sixteen lakh rupees per annum. Sikh Court ordered to different chiefs and administrators, to obey Malik Fateh Khan Tiwana. Malik Fateh Khan Tiwana himself lived in Dera Ismaeel Khan, which was a central place. It was an honour, thus Tiwana once again reached among some top list persons of the Sikh Court because of his ability and fortune.<sup>112</sup>

Later, on the instruction of Jewahir Singh, Tiwana and Chatter Singh Attariwalla managed to murder the top Khalsa karivar Pashaura Singh. This was a deadly blow to the tottering Sikh empire.<sup>113</sup> Besides the three sons, Kharrk Singh, Shair Singh and Dleep Singh, Kashmira Singh and Peshoor Singh were also considered the sons of Raja Ranjeet Singh. Once, Kashmira Singh and Peshoor Singh struggled for the throne of Sikh Court. Soon Kashmira Singh died and Peshoor Singh was granted the estate of Sialkot. But there was a danger that might be any rebel group of the Sikh Court, bring him into the competition for Throne. In this situation, Rani Jandan and Jewahir Singh could not use the name of Dleep Singh. So, Prime Minister Jewahir Singh made a plan, to get rid of Peshoor Singh. For this purpose, he selected his two most reliable persons, they were Chatter Singh Attarywala, whose daughter was engaged with Dleep Singh and 2<sup>nd</sup> Malik Fateh Khan Tiwana. At that time, Peshoor Singh was in Attack region, to occupy it. Afghans were supporting him. Further, talks were continued with Doast Muhammad, Ameer of Kabul. Prime Minister Jewahir Singh sent Chatter Singh Attarywala and Malik Fateh

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<sup>112</sup> *District Gazetteer Shahpur*, (Lahore: Punjab Printing Co., 1865; repr., Civil and Military Press).p.32

<sup>113</sup> Tiwana, *Tohfah Ameer* 1894.p.91

Khan Tiwana to Attack and ordered them to kill Peshora Sing. They obeyed, and the dead body of Peshora Sing was thrown into the river.<sup>114</sup>

During Jawahar Singhs brief tenure of power, Malik Fateh Khan enjoyed unbounded authority. The services of so unscrupulous a partisan being, in the existing state of affairs were beyond price. But according to a saying, virtue may not be awarded, but the evil would always be suffering. Bad time was coming for Malik Fateh Khan Tiwana. A large powerful Sikh group turned against all three characters involved in the killing of Peshora Singh in 1844. Chater Singh Attterywala flee away. Tiwana's patron Prime Minister Jewahir Singh was put to death by the Sikh army in September 18, 1845, and his enemies were headed by two Sikhs, Taija Singh and Dina Nath. In single combat, when this occurred, Raja Taija Singh and Raja Dina Nath, succeeded to come into power. Lal Singh became the Prime Minister. Though, Lal Singh was the friend of Tiwana. Even, Tiwana offered him, his slave girl. Tiwana also offered Rani Jandan, costly gifts. But situation could not become improve now. Different Sikh groups and Pathans had become opposite of Tiwana. Tiwana had gone to decline. He was posted out from the Governorship of Dera Ismaeel Khan in October 1845. Dewan Dolat Riay, former Governor and enemy of Tiwana was restored as Governor of Dera Ismaeel Khan. He immediately reached Bhakar with army. Tiwana had three thousand fighters in the region. There was fought a hard battle between Tiwana and Dolat Ray, outside the Dera Ismaeel Khan. But Tiwana could not face the attacks of Dolat's regular Sikh army. Tiwana went to Akalgarh, where his son Malik Shair Khan Tiwana was its administrater.<sup>115</sup> Here another battle was fought at Baber in Akalgarh. Tiwana had to bear heavy damage in this war. Tiwana's fighters lost their lives, included most reliable commanders, as Sardar Hasni Khan Khesoor and Chaudhary Ghulam Kingher. Tiwana himself went to Banu and his link with Sikh Court came to an end for ever.<sup>116</sup>

Sikh Court had divided in grouping. Internal Sikh disputes and clashes had begun. Sikh army had scattered. Lawlessness had prevailed in All Punjab. There were sentiments of enmity, against Tiwanas, in Sikh Court. These sentiments were

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<sup>114</sup> Hayat, *Sarzamin-E-Sargodha*.p.390

<sup>115</sup> Tiwana, *Tohfah Ameer* 1894.p.91

<sup>116</sup> Hayat, *Sarzamin-E-Sargodha*.p.396



increasing rapidly. Strong British influence had come in Sikh Court, and they were acting upon their own policies. In these circumstances, Tiwana's political wisdom observed the situation and turn his direction to British.<sup>117</sup> On the other side, possibly, British farseen eyes would waching the Tiwana's abilities. They were needed the clans of such abilities in Punjab. A state of anarchy ensued, during which the Sikh committed depredations on British territory, resulting in what is known as the first Englo-Sikh war was fought. Sikh army, sixty thousand strong with 150 guns, advanced towards the British frontier. They crossed the Sutlej River in December 1845. First action was fought at Mudki in December 18, 1845, in which the Sikhs attacked upon the British troops in position. Sikhs were defeated with heavy loss. Three days afterwards followed the toughly contested battle of Feroze Shah, on January 22, 1846 .The Sikhs were also defeated at Aliwal. Finally, on February 10, 1846, the campaign was ended by the capture of the Sikh entrenched position at Sobraon. The British Army marched unopposed to Lahore and occupied it on February 22, 1846. A peace agreement was signed, as treaty of Lahore on March 7, 1846. Under the treaty, a couple of British officers entered in the affairs of Sikh State. Sikh Government was nominal and real authority went into the hands of British. Briefly it was, No 1 Minor Dleep Singh would be the head of Sikh State. No 2 Rani Jandan shall be served as deputy ruler of Khalsa State. No 3 Lal Sing Shall work as Prime Minister of Khalsa State. No 4 A council of eight members was constituted to govern all State administrative affairs, named Dewan Dena Nath, Sardar Hasni Singh, Sardar Shair Singh Attarywala, Fakeer Nooruddin, Sardar Joodh Singh, Bhai Nadhan Singh, Sardar Aattar Singh Kaleyawala and Sardar Shaheer Singh Sandhianwala. No 5 English Officer Sir Hanri Larance would be remained as Resident in Sikh Court. No 6, eight member council mentioned above would administrate the State affairs by the advice and instructions of English Resident in Sikh Court at Lahore. No 7 A British force of ten thousand, Shall remain in Punjab for a time to assist in the reconstitution of a satisfactory administration. No 8 For this army expenditure, Sikh Government had to pay twenty two thousand rupee per anum No 9 Sikh Government had to pay one and half cror rupee to English authority as war indemnity. As the Lahore Darbar was unable to pay the whole of this sum, or even to give satisfactory security for the payment of one million. The cession was arranged for all the hill country between the

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<sup>117</sup> Wilson, *Gazetteer of the Shahpur District*, 1897.p.39

Beas and the Indus, including the Kanghra, Mandi, Skate or Salhat, Chammmba, Jamu, Kashmir, and District Hazara, handed over in the arrangements of British for the payment of the remaining half million of war indemnity.<sup>118</sup> The cession in full sovereignty to the British Government of the territory lying between the Sutlej and Beas rivers, simultaneously, a treaty was signed with Maharaja Ghulab Singh by which the English Authority made over to him in sovereignty the Kashmir territory ceded by the Lahore Government in consideration of payment of 75 lakh rupee, this means that for 75 lak rupees, English Authority sold the area of Jamu, Kashmir and Hazara to Doogra Raja Ghulab Singh.

Shortly after words difficulties arose regarding the transfer of Kashmir to Ghulab Singh to which the Sikh Governor instigated by Lal Singh, the Chief of the Lahore Darbar, resisted by force of arms. At that time, Nawab Shaikh Imamuddin was the Governor of Kashmir from Sikh Court, who remained functioning in the days of war. Raja Ghulab Singh went Kashmir to take its occupation, Imam refused and started clashes between them and Raja failed to occupy. At last, English resident Henry Larance himself reached Jamu with army. He stayed with Ghulab Singh in Reyasi and sent forward Herbert Adwards with his army. At this stage English Commander remembered Malik Fateh Khan Tiwana, who was fast friend of Imam. So Tiwana was called for there, and he went to Imam with Herbert Adwards as his special adviser. Tiwana made several meetings with Imam, and found that Imam took this step by the secret order of Prime Minister Lal Singh. Imam also handed over this secret order and all other correspondence in this regard with Lal Singh. By the efforts of Tiwana, Imam abdicated from Kashmir and Tiwana provided secret conspiratory documents to English Commander. Herbert Adwards himself wrote, the responsibility was given to me in 1846, to go Jamu and support Raja Ghulab Singh for Kashmir against the mutiny of Shaikh Imamuddin. The talks with Imam came to success with cooperation of Malik Fateh Khan Tiwana, and he also handed over to British Government, the secret mutinist orders of Prime Minister Lal Singh to Shaikh Imamuddin. For enquiry of Lal Singh's traitress, a special court was constituted, Major General Lalar, leftident Karnal Larance, leftident Karnal Goldy Mr Fredrik Kerry and John Larance were its member. In the Court, Dewan Dina Nath became the

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<sup>118</sup> Bakshi, *History of the Punjab*.pp.23,81,94

council of Lal Singh. Shaikh Imamuddin presented these original orders of Lal Singh in the Court. These orders were written by a Clarck Poran Chand in Sikh Court .It was stamped by Prime Minister Lal Singh. There was mentioned and directed in these orders that Kashmir may not be handed over to Raja Ghulab Singh at any cost. Thus, Prime Minister Lal Singh was prosecuted, the crime proved. He was dismissed and exiled to Bnaras from Punjab in December 1846.<sup>119</sup>

A fresh treaty was signed in December, 1846. By which the affairs of the State were to be carried on by a Council of Regency, under the direction and control of the British Resident, during the minority of the young Maharaja Daleep Singh.<sup>120</sup> Thus, Sikh Court became worst enemy of Malik Fateh Khan Tiwana, because of information of traitress of Prime Minister Raja Lal Singh. Dewan Dina Nath, who was Raja Lal's friend and defender, became more active in this enmity against Tiwana. Raja Taija Singh and Raja Dina Nath were not slow in gratifying their malice from Tiwana. Tiwana returned from Kashmir in late 1846. He was called up in the Lahore Darbar in early 1847, to give an account of the revenues of the large tracts of country of which Tiwana had held the management, and he was brought in a defaulter to the extent of seven lakhs of rupees. Tiwana denied these allegations of heavy demands. He told that this amount was spent on the preparation of a cavalry of five thousand horse riders, under the orders of Prime Minister, Jawaher Singh. Now the amount was reduced to four lakh from seven. Tiwana was thrown into prison, with the approval of English Resident Henri Larance, in the house of Kahan Singh Man at Lahore. Tiwana spent there three and half month upto March 1847. During the imprisonment. Tiwana wrote, the enmity of Dewan Dena Nath, made trouble for him. But, Tiwana did not want to complaint against any one. Tiwana wrote, when he went to Kashmir and performed his services, became the cause of enmity of Raja Lal Singh with him. His whole written record of land revenue had Nasiruddin and Peer Zeman Shah, which could be check from them. Tiwana wrote, he deposited all, in official treasury, whatever, he collected from different Kardars. However, Tiwana's innocence could not be accepted and he was sent to the fort of Gooband Garh.<sup>121</sup>

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<sup>119</sup> Trevaskis, *The Land of the Five Rivers. An Economic History of the Punjab from the Earliest Times To... 1890*.pp.2-10

<sup>120</sup> Bakshi, *History of the Punjab*.p.239

<sup>121</sup> Griffin, Conran, and Craik, *The Punjab Chiefs*.p.399

## Establishment of English Tiwana Relation

Tiwana remained in fort of Gooband Garh upto April 1848. Fedrick Kerry, the acting resident of Lahore Court, let Tiwana released, on the request of Lieutenant, Sir Herbert Edwards, in April 1848.<sup>122</sup> Sir Herbert Edwards thought that Malik Fateh Khan Tiwana would be of use on the frontier, obtained his liberation and ultimately, when Multan rebellion broke out, by Dewan Mool Raj. He sent Malik Fateh Khan Tiwana to relieve English Commander Lieutenant Taylor to take the charge of Bannu.<sup>123</sup> In first half of 1848, Dewan Mool Raj, the Governor of Multan became rebel, and English Commander Herbert Adward needed the war services of Tiwana clan. Thus, Malik Fateh Khan Tiwana was released. He was granted, the robe of honour and orders of Governorship of Banu, on June 14, 1848. The area, under his rule was from Jhelum River to the territory of Banu, including Khushab, Mitha Tiwana, Kichi Kaalan, Shakhwal, Kichi Mianwali, Essah Khail, Laki Mervat and areas of Banu. Ram Singh, the Kardar of Kichi Kaalan, Jeemal Singh, Kardar of Mitha Tiwana and Shaikhuwal, Ghulam Hasan, Kardar of Khushab, and other Kardars of Laki Merwat, Essah Khail and Banu were ordered, to present at Lahore Court to hand over the charge of their regions to Malik Fateh Khan Tiwana. Tiwana, first reached Mitha Tiwana, and then had a meeting with Herbert Adward. It was clear, that Tiwanas had firmly joined the British to topple the Sikhs in Punjab. Malik Fateh Khan Tiwana's son Malik Fateh Shair Khan Tiwana and his nephew malik Shair Muhammad Khan Tiwana, joined Herbert Adwards army, with their horse riders and foot-men.<sup>124</sup>

Tiwana took the charge as Governor of Banu, in July early, 1848. There was disturbances in Sikh army of Banu, at that time. This disturbance was increased by the appointment of Malik Fateh Khan Tiwana as governor. The Sikh army, in Banu, became rebel in August 1848. Two great commanders, Carnal John Hooms and Sardar Ram Singh Chhapaywala were doing the command of rebel army. Diwan Mool Raj had already made a mutiny in Multan and powerful Sikh spiritual leader Bhai Maharaj Singh had come for his support. The news reached Banu in September

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<sup>122</sup> Wilson, *Gazetteer of the Shahpur District*, 1897.p.42

<sup>123</sup> "Extract from the Life of General Reynell Taylor."

<sup>124</sup> WG Davies, "Report on the Revised Settlement of the Shahpoor District in the Rawalpindi Division," (Lahore, Punjab Printing, 1866).p.20

late 1848, that Shair Singh had also joined the Diwan Mool Raj. That is why, British commander Herbert Edwardes had already sent Malik Fateh Khan Tiwana to Banu to suppress Sikh disturbances.<sup>125</sup>

Malik Fateh Khan Tiwana arrived at dhuleepgurh on July 1<sup>st</sup>, 1848. He brought an awful tail of irregulars with him. On July 13, 1848, he assembled all the Maliks and made them formally over to his predecessor Regnell Taylor, held his last leave and prepared for his march on the following days. When the hour arrived for the departure of Regnell Taylor, he was attended by Fatah Khan Tiwana. The Esakhailees, nearly all the Maliks of Bannu and the crowds of the people of the country, raised the salute from 11 to 19 guns. When he remonstrated, he was told, that he was their Governor/General, and could not be dismissed with less. The officers of the different regiments, accompanied him for many miles, all parted as good friends. So loath indeed were the inhabitants, to lose him and such was the hold he had acquired over them. That when after Fatah Khan's arrival, they knew, he was still to remain with them some days. They expressed the greatest delight and when he announced his intention of leaving on a Friday, they were more than ever pleased, because they said that was the lucky day of all others for marching towards the east. But what took in place, not long after his back, was turned, the Sikh troops broke out into sudden rebellion. John Holmes was murdered and seized, the guns which had been drawn from the bastions to be sent to Edwardes and they hemmed in Fattah Khan Tiwana and his followers in the inner enclosure of Dhuleepgurh.<sup>126</sup>

An open mutiny, now had broken out by the Sikh troops. Carnal Hoos was killed, four State guns were sending to Multan, which captured. Malik Fateh Khan Tiwana was besieged by Sikh rebel army, with his Muslim levies, in the fort of Dilipgarh. Tiwana resisted gallantly for ten days. But by degrees the water began to fail, the well was sunk deeper but no further supply of water could be obtained. Tiwana became exhausted by the heat and worn out by the constant attacks of Sikhs. Tiwana held oat bravely, till the supply of water failed. When Malik Fateh Khan Tiwana saw that the defence could be no longer protracted without water. Tiwana's followers now demanded that he should surrender, but Fatah Khan Tiwana had given

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<sup>125</sup> "Extract from the Life of General Reynell Taylor."

<sup>126</sup> Tiwana, *Tohfah Ameer* 1894.p.92

his word to Edwardes and promised Regnell Taylor, that he would never give up the Fort, what could he do, he could hold out no longer without water.<sup>127</sup> Tiwana came out from fort at last and was shot down while boldly challenging with shouted, that "I am Fatah Khan Tiwana, do not shoot me like a dog, the best man of among you, to meet me in single combat. "Sikh killed him in a bloody battle at the fort of Dilipgarh. Sikh force ultimately got their revenge of Dheyman Singh, Peeshoor Singh and Lal Singh.<sup>128</sup> But, in another instant his body lay riddled with bolts and the gallant Tiwana faithful to the last had died a heroic's death. Tiwanas haveli in Lahore was confiscated and sold off by the State.<sup>129</sup>

Now Tiwana tribe had joined the English camp completely. They had become British collaborators. They assured their cooperation with British, through thick and thin. They played a prominent role in peace and wars for coming century. British rewarded them with huge tracts of land and they became the largest landowner in Sargodha and larger in Punjab. The other collaborator tribes of Sargodha, prominently Beluch and Noon were also well rewarded. The British continued to patronise the Tiwanas once they quelled Punjab in 1849, upto 1947. In the battles against the Sikh kingdom, the swift horsemen from Mitha Tiwana played a major role. Malik Fateh Shair Khan Tiwana, the son of Malik Fateh Khan Tiwana, and Malik Sher Muhammad Khan Tiwana, the son of Malik Qadir Bhakash Tiwana, were serving under Major Edwardes's orders before Mooltan campaign. So, Malik Fateh Shair Khan Tiwana was sent with 400 Sowars in Multan campaign. These two Tiwanas, performed glorious services before Major Edward. Malik Fateh Shair Khan Tiwana remained with Major Edwardes, while Malik Sher Muhammad Khan Tiwana was detached to follow on the tracks of the Bannu force, then he marche to join the army against Sher Singh, and to endeavour to restore order in his native district. In the execution of this mission, Malik Sher Muhammad Khan Tiwana drove out the Sikh garrisons, and made himself the master in rapid succession of the principal towns and strongholds in this part of the country. This area was started from Mitha Tiwana to Sahiwal. Tiwana added to his other services, by collecting a portion of the revenue

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<sup>127</sup> Wilson, *Gazetteer of the Shahpur District*, 1897.p.43

<sup>128</sup> "Extract from the Life of General Reynell Taylor."

<sup>129</sup> Hayat, *Sarzamin-E-Sargodha*.p.399

and remitting it to Major Taylor, who was then employed in restoring order along the Frontier.

The services of Malik Sahib Khan Tiwana, a gallant member of this family, not be forgotten his services. Malik Sahib Khan Tiwana, performed the prominent armed services for the British. His son, Sir Umar Hayaut, was among the most highly decorated soldiers of the British Indian army. He served as Honorary Major-General an Honorary Extra Aide-de-camp to George The Sixth. He served the British, in battle from Somalia to Tibet and First World War and displayed the pluck of his forefather. Tiwanas, also played a leading role in politics of Punjab .They produced a number of politicians. Tiwana constituency covers almost 11 National Assembly seats of Pakistan and 26 seats of Punjab Assembly. History, it seems, is still on their side.<sup>130</sup> Tiwanas were become a long time aligned themselves with the British and always shown themselves actively loyal in the season of disturbance. Tiwana took full participation in their testing time of Multan up-rising. Tiwana participated in Gujrat war against the Sikhs. After the downfall of Sikh, the Tiwana Maliks had time to look about them. Tiwana Maliks knew that they were rewarded from British. But the question was, who was to receive the lion's share as the head of the tribe. Naturally Tiwanas were jealous dispositions of their members. So Sher Muhammad Khan claimed the turban, as the descendant of the elder branch, while Malik Fateh Sher Khan, the son of Malik Fateh Khan Tiwana Motiyanwala rested his title on the acknowledged pre-eminence of his father. This dispute was eventually settled through the mediation of the friends. It was decided, that in the point of rank, there would be equality with one and other. In all the material benefits that might accrue, given to them as representatives of the tribe, both would take the share alike. This agreement had since been acted on.

After the annexation of Punjab, Tiwanas preferred a claim to a fourth of the revenues of the Noorpur and Mitha Tiwana Talukas and in consideration of their loyalty and good services. The British admitted their claim and villages yielding Rs. 6,000/- a year was granted in jagir to each Sher Muhammad Khan Tiwana and Fateh Sher Khan Tiwana, both being the heads of the Tiwanas. These jagirs were to be held

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<sup>130</sup>"File No.472,1081," (Sargodha: DC Office record). and "File No.488, 513," (Sargodha: DC office record).

by them and heirs in perpetuity. In addition to these grants, life pensions of five thousand rupee and three thousand and two hundred forty rupee were conferred respectively to Malik Fateh Sher Khan and Sher Muhammad Khan. A pension of four hundred eighty rupee per annum. Lastly for their services, during the mutiny 1857, the Tiwana Maliks obtained the further rewards. Malik Fateh Sher Khan and Malik Sahib Khan life jageer of twelve hundred rupees each , and Malik Sher Muhammad Khan six hundred rupees. To these substantial gifts was annexed the much coveted and highly prized title of Khan Bahadur.<sup>131</sup>

The event of Punjab's annexation followed a century of turbulence that saw the collapse of the Mughal Empire. A period of semi-anarchy during which confederacies based on peasant caste and tribal alignments fought for territorial control, and a feudal reaction within the warbands that resulted in the establishment of a number of petty princely states came to an end.<sup>132</sup>

As soon as their administrative presence was established, the British undertook revenue settlements in each district. This regularised extraction from agriculture, which was by far the most important source of income for colonial state. The period of British rule in the Punjab, was dominated by three major issues. Political entrenchment, revenue extraction, and military requirements. These issues maintained their importance in the history of the region, even with the advent of significant changes in its economic structure.<sup>133</sup> At annexation, the area of Sargodha, from Bhera to Khushab, only its land revenue was one lak rupee per a year.<sup>134</sup> It was substantial amount for a newly established Punjab Government, so its Government paid particular attention towards this wider region. They accomodated its feudals and martial tribes. They were very keen to confirm the landed authority of the Tiwanas and other tribal leaders of Sargodha, who supported them. Such as Awans of Salt Range, Balouch of Sahiwal and Khushab, Noons of Bhulwal and Tiwanas of Sargodha. All they were granted estates, cash, Titles and local authority of Sahiwal

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<sup>131</sup> Charles Francis Massy, "Chiefs and Families of Note in the Punjab," *Government Printing Press, Lahore* 2 (1940).p.179 (the Noon-Tiwana family history)

<sup>132</sup> *Ibid.*, p.180

<sup>133</sup> Ali, *The Punjab under Imperialism, 1885-1947*, 923.p.13

<sup>134</sup> *District Gazetteer of Shahpur 1884-85*, (Lahore; repr., Civil and Military Press).p.44



and Khushab, Noons of Bhulwal and Tiwanas of Sargodha. All they were granted was estates, cash, Titles and local authority.

## Chapter No. 3

### TIWANA IN PEACE AND WAR

In the Great War Lt. Col. Sir Umer Hayat Tiwana was the most distinguished Indian soldier. He served on every front from Flanders to Mesopotamia. Thousands of fighting men were raised by Tiwana's influence and example, in the North Punjab. Nawab Mobaraz Khan Tiwana was a fine soldier. He was the son of the veteran Malik Jahan Khan Tiwana, the Chief of Jahanabad estate. Malik Jahan Khan Tiwana was a tower of strength. He had been the chief Indian officer of the Tiwana Lancers for many years. Nawab Sir Khuda Bakash Khan Tiwana, the chief of Khowajabad estate was another tower of strength.

Michael O'Dwyer served as deputy commissioner Shahpur from 1887 to 1889. Malik Umer Tiwana, Malik Jahan Tiwana and Sir Khuda Bakash Tiwana were all young men at that time and Michael O'Dwyer knew well to them. They were fast friends, hunting, shooting, and hawking together when one could get away from the strain of work. Nawab Sir Khuda Bakash Khan Tiwana, then a Minister in the Bahawalpur State, was recalled by Sir Michael O'Dwyer to help in a great emergency in the Punjab in 1916. Tiwana raised six thousand mule and camel drivers for Mesopotamia in and around his native district in a few weeks. The manly standard set by the Tiwana Chiefs and their kinsmen the Noons was followed by the other tribes of the Jhelum Valley and the Salt Range, the Baluchs, Janjuhas, Saiyids, Kureshis, Mekans, Awans etc. A new battalion of young bloods was then raised in the Army.<sup>135</sup>

Tiwanas had strong physique, intelligent minds and attractive personalities. They were great horse riders and administrators. They were brave warriors by nature. They had been acting upon these qualities in the Sargodha region for centuries. British who were the great planners, knew much about Punjab's tribes. They had required such qualitative communities for extension and protection of Imperialism. Their far-seeing eyes recognized the qualities of Tiwana family. Tiwanas were ready to cooperate so they offered their services to the British. British took advantage of Tiwanas' abilities, loyalty and experiences in social, political and military field. These British Tiwana relations were based on mutual interests. These relations continued

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<sup>135</sup> Sir Michael, *India as I Knew It*, 1885-1925.p.42

upto the final months of the British rule. Tiwana served them through thick and thin in peace and war. In reply British rewarded them, jageers and dignity.

Tiwanas attached with British in 1845-46 before 1<sup>st</sup> Englo-Sikh war. It was the time when Sikh Kingdom was declining. Overall, there was chaos in Punjab. Ranjit's rule was a tyranny of force. He did not establish any system, or concept of duty to his subject. There was no school and common man was ignorant. There was no law court and jail. The known punishment for the rich was fine, and the chopping off arm or leg was for the poor. Maimed specimens of this inhumanity were seen in every town and village of the Punjab well in sixties. A large population was disturbed by the Sikhs.<sup>136</sup>

British came in Punjab well in time. The common people of Punjab were attracted towards them. If they could do nothing, yet, they preferred to support the British, as compared to the Sikhs. So, the administration of State might be improved hopefully. British would remove the condition of dissatisfaction and anxiousness. A large common population of Punjab had desired to support the powerful group who could conclude the mismanagement and propagation. It would provide the opportunity to the people to breath in peace and security. British entered the Sikh Court and Daleep Singh was on Sikh throne. An English Resident was appointed in Sikh Court. Sikh Government was working with eight members of executive Council. This administration had to work under English Resident's advice. Several English Officers were appointed as administrators in different parts of the State. With the appointment of English Officers, anxiousness was spreading in different Sikh Kardars, local administrators, religious heads and armed forces. Though administration level apparently existed but hidden rebellion and mutinous waves were rising. The mutiny of Diwan Mool Raj, the Governor of Multan, provided the opportunity to the anxious Sikh elements who wanted to fight and increase the mismanagement and dispersion through plundering and war. So the riots and demonstrations in different places of the Punjab were begun. It was the time, when the British practically needed their cooperators in Punjab. Two prominent tribes of Sargodha Belouch and Tiwanas came for British cooperation. Prominent was Langher Khan the Biloch Chief of Sahiwal. Tiwana Chiefs offered their services to English Authority for peace in the Punjab. First Tiwana's joined English Commander General

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<sup>136</sup> Thorburn, "The Punjab in Peace and War [1883]."p.23

Velar's army and then they were appointed by British in different parts to suppress the mutiny. The whole Tiwana family including their brothers, servants and allies supported the British.

In first half of 1848, Dewan Mool Raj, the Governor of Multan became the rebel, English Commander Herbert Adward needed the war services of Tiwanas' chief Malik Fateh Khan Tiwana. Malik Fateh Khan Tiwana was in Sikh imprisonment at that time. He was in the fort of Gooband Garh.<sup>137</sup> Fedrick Kerry, the acting resident of Lahore Court released him in April 1848 on the request of English Commander Lieutenant Sir Herbert Edwards. Sir Herbert Edwards wanted to use Malik Fateh Khan Tiwana in frontier region. He sent Malik Fateh Khan Tiwana to take the charge of Banu to relieve English Commander Lieutenant Taylor.<sup>138</sup> Tiwana was invested with a role of honour and was made the governor of Banu on June 14, 1848. As governor, the Tiwanas' rule was from Jhelum River to the territory of Banu, including Khushab, Mitha Tiwana, Kichi Kaalan, Shakhwal, Kichi Mianwali, Essah Khail, Laki Mervat. Ram Singh the Kardar of Kichi Kaalan, Jeemal Singh of Mitha Tiwana and Shaikhuwal, Ghulam Hasan of Khushab and Kardars of Laki Merwat, Essah Khail and Banu were ordered to present yourselves at Lahore Court to hand over the charge of their regions to Malik Fateh Khan Tiwana. Tiwana reached Mitha Tiwana and had a meeting with Herbert Adward. It was clear that the Tiwanas had firmly joined the British to topple the Sikhs and keep peace in the region. Malik Fateh Khan Tiwana's son Malik Fateh Shair Khan Tiwana and nephew Malik Shair Muhammad Khan Tiwana had joined with their horse riders and foot-men, Herbert Edwards army.<sup>139</sup>

Malik Fateh Khan Tiwana arrived at dhuleepgurh on July 1, 1848. On July 13, 1848 Tiwana assembled all the Maliks and made them allege formally over to his successor Regnell Taylor, held his last leave and prepared for his march on the following days. When the hour arrived for his departure, Regnell Taylor was attended by Malik Fatah Khan Tiwana, the Esakhailees Maliks and nearly all the Maliks of Banu and crowds of country people. The salute was raised from 11 to 19 guns. When Tiwana took the charge as Governor of Banu in early July 1848, there were

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<sup>137</sup> Rashid and Ullah, "Research Article."

<sup>138</sup> Davies, "Report on the Revised Settlement of the Shahpoor District in the Rawalpindi Division."p.20

<sup>139</sup> "Extract from the Life of General Reynell Taylor."

disturbances in Sikh army of Banu. These disturbances were increased with the appointment of Malik Fateh Khan Tiwana as governor. In August 1848, the Sikh army of Banu rebelled. They had the services of two great commanders, one Carnal John Hooms and secondly Sardar Ram Singh Chhapaywala. In Multan Diwan Mool Raj had already made a mutiny and powerful spiritual Sikh leader Bhai Maharaj Singh had come for his support. In late September 1848, the news came Banu that Raja Shair Singh had also joined the Diwan Mool Raj. British commander Herbert Edwardes had already sent Malik Fateh Khan Tiwana in Banu to suppress Sikh disturbances. Sikhs had made mutiny. Carnal John Hooms was killed. Four State guns were sending to Multan for assistance of rebels but English army captured these guns. Tiwana suppressed the mutiny for the time being with his tactics but soon the Sikh troops broke out an open mutiny and besieged Malik Fateh Khan Tiwana with his Muslim levies in the fort of Dilipgarh. Tiwana appealed to Muslim tribes to put their weapons against the Sikh rebel. Prominent Muslim's regional commander as Jaffer Khan, Byazeed Khan, Shair Khan and Muhammad Aziz Khan Essah Khail reached for Tiwana's help. But rebel Sikhs received the help of old Tiwanas' enemies and sieged him in the fort of Dilipgarh. This was unfortunate with Tiwana. The drinking water used to come from outside in the fort. Rebel Sikhs disconnected this water. Malik Fatah Khan resisted gallantly for ten days but by degrees, the supply of water began to fall short. A well was sunk deeper by Tiwana with day and night efforts but no supply of water could be obtained. Tiwana was under the constant attacks of Sikhs. Tiwana's followers now requested him that he should surrender but Malik Fatah Khan Tiwana had given his word to Edwardes and had promised Regnell Taylor that he would never give up the fort of Dilipgarh. Tiwana could not fight so long without water, but he could die like a brave soldier. Tiwana came out of the fort, buckling on his sword and shield he showed himself at the gateway. He shouted, "I am Fateh Khan Tiwana, do not shoot me like a dog, if there be any two among you equal to a man, come on." But in another instant, his body lay riddled with bolts. The gallant Tiwana, faithful to the last, had died a heroic's death. A strong part of the Sikh force ultimately got their revenge by Tiwana, killing him in a bloody battle at the fort of Dilipgarh.<sup>140</sup> Tiwanas' haveli in Lahore was confiscated and sold off by the State.<sup>141</sup>

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<sup>140</sup> Ibid.

<sup>141</sup> "File No.488,513," (Sargodha: DC Office record).

Now Tiwana tribe had joined the English camp completely. Malik Fateh Khan Tiwana's son, Malik Fateh Sheer Khan was present during the Multan Siege. His nephew, Malik Sher Mohammad Khan seized twelve forts from the Sikhs. Another gallant member of Tiwana family, Malik Sahib Khan Tiwana was also serving in Multan. Sahib Khan was the cousin of Malik Fateh Khan Tiwana. He was the father of Sir Umer Hayat and grandfather of Sir Khizar Hayat, the last premier of united Punjab. He bravely fought under English Commanders and some the English Military Officers admitted his glorious services and granted him the title of Khan Bahadur in 1858. Malik Sahib Khan Tiwana was a brave and intelligent person. He had great administrative abilities and war skills. In the reign of Malik Fateh Khan Tiwana Motiyanwala, as Governor, Malik Sahib Khan served as an administrative of Laki Mervat. Before, joining the English army, Malik Sahib Tiwana had served in Sikh army in Sargodha region. He had become its officer because of his war skill, ability and bravery.<sup>142</sup> But he could not walk with scattered Sikh power and soon he joined the British army. He participated in Multan outbreak by Deewan Mool Raj.

Deewan Mool Raj became the Governor of Multan in 1844 after the assassination of his father Sawan Mill. At that time, he received 90,00,000 rupee from his father's treasury. He distributed this money among his brothers. He had to pay 23,00,000 rupee as tribute to Sikh Court of Lahore. But, he could not pay it. Prime Minister Lal Singh dispatched a force against him but Diwan Mool Raj defeated this force. English Resident in Sikh Court, tried to settle this matter, but could not succeed. Sikh Court took back some areas from Diwan Mool's administration and increased one third in his tribute. It was not acceptable for Mool Raj. He became ready to leave the Governorship of Multan. Kaahan Singh was appointed the new administrator of Multan. He was sent to Multan, along with two English officers, Vanus Acnue and Andrsone. Though Mool Raj handed over the charge of Multan, but he killed these two English officers. It became the cause of Diwan Mool Raj's mutiny. A prominent, powerful, spiritual and religious Sikh leader, Bhai Maharaj Singh came to Mool's support, it aggravated the circumstances. Bhai Maharaj Singh declared the mutiny. He invited the Sikhs to participate in Mool Raj rebel. He motivated the Sikhs to fight against the English as a religious duty. He made some forecasts that very soon

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<sup>142</sup> "(Unpublished) Autobiography of Malik Umer Hayat Tiwana."p.2

Sikh army would get success.<sup>143</sup> Malik Sahib Tiwana joined general Thelar's army and he was assigned to control Sikh mutiny in Jhang and Sargodha region. Tiwana too served with Major Edwardes irregulars, and afterwards was employed with Beloch Sardar Langar Khan and others, in putting to flight the force headed by the rebel Sikh Commander Bhai Maharaj Singh. After the long chase upto Jhang, Malik Sahib Khan Tiwana attacked on Bhai Maharaj Singh and reduced him to Chiniot. Tiwana killed a large number of Maharaj's companions who himself jumped into Chenab River. It was a first major achievement of Malik Sahib Khan Tiwana in English army for peace. Because if Bhai Maharaj had not been crashed in time, most possible, the revolt would extend upto remote areas.<sup>144</sup> English army officer, Major Beacher observed Sahib Khan Tiwana, one of the chiefs of district Sargodha, joined General Wheeler's camp with a party of his followers on the 14th August 1848 at Sardarpur in Sargodha. Tiwana had ever been in a measure under his orders. Tiwana had always been ready and attentive to perform whatever duties the General had allotted him during their stay before Multan. Major Beacher remarked "Tiwana now leaves our camp on detached duty and I have much pleasure in adding this testimonial to others". He possesses speaking of his good services, especially in the Jhang country against Bhai Maharaj Singh.<sup>145</sup> He utterly routed the Sikh Army under Bhai Maharaj Singh cutting it off from the Sikh garrison of Multan. F. Currie, the Acting Resident of Lahore Court remarked, Sahib Khan Tiwana did excellent service on the occasion of the pursuit of the rebel Bhai Maharaj Singh and in the capture of his followers. Tiwana and Langar Khan were the first to arrive at Jhang after a long chase. Thus they were in position to be present and aiding in the first attack upon Bhai Maharaj. In which Sahib Khan engaged and killed several of the rebel adherents with his own hand. He deserved well of the Maharaj's government and must receive a proper reward.<sup>146</sup>

Malik Sahib Tiwana participated in Gujrat war against the Sikhs. F. C. H. Coxe, Asst. Resident. Pind-Dadan Khan was of opinion that Sahib Khan Tiwana had done excellent job in the service of the state throughout the campaign. In February

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<sup>143</sup> Hayat, *Sarzamin-E-Sargodha*.p.388

<sup>144</sup> Griffin, Conran, and Craik, *The Punjab Chiefs*.p.381

<sup>145</sup> "A Letter by Major Beacher, Mentioned in (Unpublished) Testimonial of Malik Sahib Khan, September 3, 1848," (Multan Camp 1848).p.2

<sup>146</sup> "A Letter by F. Currie, Mentioned in (Unpublished) Testimonial of Malik Sahib Khan Tiwana C.S.I. Of the Shahpur District in the Punjab, July 18, 1848," (1848).p.1

1849 with three hundred Sowars he attacked a body of the enemy near Chachran quadruples his number defeated them with great slaughter and captured four of their Zamburas. Tiwana deserved well at the hands of the government.<sup>147</sup> Malik Sahib Khan's maternal cousin, Malik Fateh Khan and Malik Jahan Khan were also present with him. Their performance was also bravely for peace in the region.<sup>148</sup> Reorganizing the shattered government of the country was proceeded quietly with every prospect of success. But besides many minor causes of discontent among the people, such as the withdrawal of the prohibition against the killing of kine and the restored liberty of the much hated and formerly persecuted Muhammadans, the villages were filled with the disbanded soldiery of the old Sikh army who were only waiting for a signal and a leader to rise and strike another blow for the power they had lost.<sup>149</sup>

## **Rajoovah War 1848**

Malik Sahib Khan Tiwana helped the Muslims against Sikh aggression. There was a village Rajoovah in Cheniot district. It was a village of Sayeds. Syed Nau Bahar Shah was its chief in 1848. A Jhatha of extremist Sikhs attacked upon it and sieged the village. They demanded of heavy money otherwise they would destroy the village. Syed Nau Bahar Shah was unable to meet the demand, so he requested Malik Sahib Khan Tiwana to protect them from Sikh aggression. Syed Nau Bahar Shah explained that we were the descendants of Holy Prophet. Malik Sahib Tiwana immediately prepared three hundred Horse Riders. Malik Fateh Khan and Malik Jahan Khan Tiwana were also with him. They attacked upon Sikh Jatha near Rajowah. Tiwana defeated the Sikhs. Tiwana got a large Spoil in the war. He granted it to Syed Nau Bahar Shah. Defeated Sikhs fled to escape in Chinot heights, Tiwana chased and they were again defeated.<sup>150</sup>

In 1848, Malik Sahib Khan Tiwana came to know that more than a thousand horse riders and footmen armed Sikh group was gathering at Jhaverian 10 Km east of Shahpur in Sargodha. Malik Sahib Tiwana reached there with three hundred horse riders. Malik Fateh Khan, Malik Jahan Khan Tiwana and Sardar Ali Shah, Pehalwan

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<sup>147</sup> "A Letter by F. C. H. Coxe, Assistant Resident Pind-Dadan Khan Mentioned in (Unpublished) Testimonial of Malik Sahib Khan Tiwana, March 18, 1849," (1849).p.3

<sup>148</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana," (Multan).p.3

<sup>149</sup> *Imperial Gazetteer of India. Punjab*, 1.p.33

<sup>150</sup> "(Unpublished) a Brief Account of the Career of Major General Nawab Malik Sir Umar Hayat Khan Tiwana."p.4



Ali Shah the resident of Bendeyal were also with Him. They fought bravely. This bloody war was fought in Chacheran 5Km North of Shahpur. In this war Sikhs were badly defeated. It was estimated that five hundred Sikhs were killed.<sup>151</sup>

English officers praised Malik Sahib Khan Tiwana's war-skill and braveness in these wars. A dispatch of Mr. Kaukus Assistant English Resident at Sikh Court Lahore April 1848. The rebellion of the ex-governor Multan Diwan Mool Raj at Multan and the murder of two British officers in that city raised a general revolt throughout the Punjab. Multan City invested by hastily raised frontier levies which was assisted afterwards by British troops under General Whish, siege and Diwan Mool raj surrendered. However, it brought peace temporarily and soon rebel raised in September 1848 owing to the rapid spread of dissatisfaction among the Sikh troops. Consequently, British had to fight two heavy battles as war of Chaileyawala in January 1849 and Gujrat in February 1849. Before these wars, the two rebellious Sardars, Chattar Singh and his son Sher Singh, invoked the aid of the Ameer of Kabul Doast Muhammad who responded by seizing Peshawar and sending an Afghan contingent to assist the Sikhs.

In October 1848, the British army, under Lord Gough, assumed it as offensive and crossed the Sutlej. Proceeding from Ferozepore across the Punjab at an angle to the Sikh line of March, it came up with Shair Singh at Ramnagar and there inflicted on him a severe check. The Sikh army, consisting of thirty thousand men and sixty guns, made a stand at Chilianwala, where an indecisive and sanguinary battle was fought on January 13, 1849. Two or three days after the action, Shair Singh was joined by his father Chattar Singh, bringing with him Sikh reinforcements and one thousand Afghan horses. Malik Sahib Khan Tiwana made an aggressive attack from the back on the camp of Ram Singh Chapay walay. It confounded the rebels and discouraged the Sikh army. Tiwana cut the head of Ram Singh Chapay walay with his own hands. Besides the duty for peace, Tiwana took personal pain of the murder of his cousin Malik Fateh Khan Motianwala by Sikhs in Daleep Garh fort of Banu.<sup>152</sup>

In the war of Chilianwala Lord Gough awaited the arrival of the column under General Wish set free by the fall of Multan on January 28, 1849, and then followed up

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<sup>151</sup> Tiwana, *Tohfah Ameer* 1894.p.93

<sup>152</sup> "A Dispatch of Mr. Kaukus, Assistant English Resident," (Lahore: Sikh Court, 1848).

the Sikhs from Chilianwala to Gujrat, where the last and decisive battle was fought on February 22, 1849. The Sikhs were defeated by British. Sikhs also faced with the loss of sixty gunmen. The Sikh army and the rebels Sardars surrendered in Rawalpindi on March 14, 1849. Henceforth, the entire Punjab became a Province of British India. Punjab was governed by Commissioners. The first Chief Commissioner was Sir John Lawrence, who afterwards became the first Lieutenant Governor of Punjab in 1859.<sup>153</sup> Tiwanas were granted the Jagirs and reward by British. Tiwana clan also preferred a claim to a fourth of the revenue of the Noorpur and Mitha Tiwana. The British, in consideration of their loyal support and role for peace, admitted their claim and village's yielding of Rs.6, 000/ a year were granted in Jagir to Sher Muhammad Khan Tiwana and Fateh Sher Khan Tiwana. These jagirs were to be held by them and their heirs in perpetuity. In addition to these grants, life pensions of Rs.5,000 were confirmed respectively to both these Tiwanas. Malik Fatah Shair Khan Tiwana was informed His Excellency the Viceroy and Governor General of India had been pleased to sanction Rs 2,000 per annum as a pension for life on account of Jagir and salary of Fateh Sher Khan and his father for their loyal conduct and good services in compliance with the orders of the board of administration. He was informed that the amount of his pension at the rate of Rs 2,000 per annum would be paid to him during his life through the Commissioner Leia from the Leia treasury from November 8, 1849.<sup>154</sup>

Malik Sahib Khan Tiwana was granted the life jagir of 12 hundred rupees in the village Megha Kadhi. Megha Kadhi was situated on left bank of Jhelum River 2 Km north-west of Jhavriyan and 24Km north of Sargodha. To these substantial gifts were added with much coveted and highly prized titles.<sup>155</sup>

After annexation, British formed a new administration system in Punjab. They maintained peace in Punjab. Tiwanas assisted them for peace. They established peace and security in their respective domains. Malik Sahib Khan Tiwana maintained the peace in Sargodha region. He developed agriculture in Megha Kadhi. He established the stud farm. He was known as a leading commander of the area. He had a lot of

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<sup>153</sup> *Imperial Gazetteer of India. Punjab*, 1.pp.33-34

<sup>154</sup> "Certificate Granted as a Sanad by H.P. Burn, Deputy Secretary," (1850).

<sup>155</sup> (*Unpublished*) *District Gazetteer Khushab*.p.45

weapons that he stored underground. He kept himself aloof from family disputes. He got the fame as a true man. His justice and honesty was also known in the region.

Malik Sahib Tiwana wanted to cement the ties as a faithful allied to the British. He was seeking the opportunity of performing his sacrifice and loyalty for British government in Punjab. The time of mutiny 1857, was very crucial for British imperialism. Government again needed Tiwanas co-operation. But both the parties were still doubtful to each other. They had no confidence on one another because of newly facing sensitive circumstances. On 10 May 1857, when soldiers of the Bengal Army made mutiny. Deputy Commissioner Shahpur feared about his district. The people of Bhera began to prepare to take part in mutiny under the command of Jahad base Molvi Shamsulhaq and Mirza Safder Baig. Both these persons were the descendants of Mirza Ahmad Baig the area commander of Syed Ahmad Shaheed. Mirza Ahmad Baig died with Syed Ahmad Shaheed fighting against Sikhs at Balakot in 1831.<sup>156</sup> This fire could extend upto all Sargodha district. In this dangerous situation, the three most leading Tiwanas, Malik Fateh Sher Khan Tiwana, Malik Sher Muhammad Khan Tiwana and Malik Sahib Khan Tiwana again offered their services. Tiwana family had a bitter experience of Sikh domination. At the outbreak of mutiny in 1857, the Sikhs, on the whole, unexpectedly sided with the British. The Tiwanas feared lest the Sikhs might gain their lost position, to the great detriment of these Muslims chiefs. This self-interest and fear was perhaps one of the causes that led to the whole-hearted support of the British by the Tiwanas. Moreover, good relations between these two English and Tiwanas had already existed, since they had fought together during the Anglo-Sikh Wars. Later Tiwana's performance was also according to British policy of Punjab.

At the time of mutiny, Malik Fateh Sher Khan left the Punjab with about 500 horses and joined British commander General Van Cortlandt and served with great distinction in Rarriana, Hissar and Hansi and fought at Jhajjar, Jamalpur, Narnoul, Bengali and elsewhere. He and his men were always distinguished for their gallantry.

The services of Malik Sher Muhammad Khan Tiwana were distinct from those of his cousin. He was first employed from June to December 1858 in the Jalandhar Doab and assisted in keeping that part of the country tranquil, He then, with his 300

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<sup>156</sup> Farooqi, *Tareekh-E-Bhera*.p.220

men volunteered for service down country and fought in Awdh Bareilly and in several actions during 1858 with distinction.<sup>157</sup>

Here at Sargodha, when deputy commissioner Shahpur Mr. Ousley received the news of mutiny, he at once called Malik Sahib Khan Tiwana. Tiwana rode over from Mitha Tiwana and he reached Shahpur by following the orders. Mr. Ousley asked Tiwana to help the British, Tiwana immediately accepted it. Tiwana assured him for complete help.<sup>158</sup> Tiwana offered Mr. Ousley, thirty thousand rupees, fifty horse riders and he said that he could raise three hundred men. Tiwana told Mr. Ousley that he had a lot of weapons stored underground and if no question would be asked, he could find out them too. On permission by Mr. Ousley, Tiwana prepared a cavalry of three hundred horse riders with armed on his own sources. He reached Jhelum with British army to control rebels.<sup>159</sup> He also fought in Ambala, Amritsar, Delhi, Kanpur, Kalpi, Gowaleyar, central India, and took part the fighting against prince Feroz Shah in Ranod. He was present at the time of disarming of the rebellious regiment at Helam and was with Mr. Cooper, Deputy Commissioner Amritsar on the destruction of the 26th Native Infantry. Tiwana with his Regiment was present with Lord Napier of Magdala.

A portion of his troop served at Gwalior under British commander General Napier and in Oudh under the British Commander-in-Chief. There was a cavalry of three hundred under Malik Sahib Khan Tiwana's command. All its expenditures were paid by Tiwana.<sup>160</sup> On the whole, the levies raised amongst the Tiwanas alone were more than a thousand horses and Mr. Ouseley felt great relief at their departure as he feared that they might indulge in anti-British activities. The following events are worth mentioning in connection with the role played by the Tiwanas in mutiny. Malik Sahib Khan fought against the rebels of 14th Infantry stationed at Jehlum. The suspected rebels were disaffected and they were asked to lay down their arms. They refused to obey and began firing. After a severe fight, they were defeated. Most of them were drowned in the River Jehlum while trying to cross to the other side.<sup>161</sup> Mr

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<sup>157</sup> (Unpublished) *District Gazetteer Khushab*.p.46

<sup>158</sup> Ghulam Rasool Mehr, *Sir Umar Hayat Khan Tiwana* (Lahore: Fiction House, 2003).p.162

<sup>159</sup> Talbot, *Khizr Tiwana, the Punjab Unionist Party and the Partition of India*, 9.p.48,170

<sup>160</sup> Lady Anne Campbell Wilson, "Letters from India, Shahpur," (London: Century Publishing, 1893).p.128

<sup>161</sup> Mehr, *Sir Umar Hayat Khan Tiwana*.p.163

J. Angelo, Officiating Commandant, certified that Malik Sahib Khan Tiwana came down from the Banks of the Jhelum River with three hundred horsemen to aid the government in the commencement of the Mutiny in May 1857. Tiwana's men were present at the affairs of Jhelum against the mutineers of the 46th N. I. at Ajnala with Mr. F. Cooper and then proceeded down-country and were present at Kalpee and the affairs with Ferozshahr when they captured a gun. Tiwana served at Gwalior with General Napier. He mentioned in his dispatches Tiwana had behaved very well in helping the British. He put united his followers while they were taking part in the wars. General Napier remembered to say that he trusted in Tiwana and he would be rewarded for his faithful services. He wished every success for Tiwana.<sup>162</sup> A greater achievement waited for Tiwana, some of the rebels killed their officers at Lahore crossing the River Ravi. They wanted to reach Sialkot. The chaukidar of the ferry went to Ajnala district Amritsar and informed the Tehsildar about the intention of the rebels. The Tehsildar at once informed Mr. Cuper, the deputy commissioner of Amritsar. Tiwana was then at Amritsar with only a force of 76 men. There were 40 men on Horse in it. Tiwana advanced against the rebels. They had taken shelter in an island midstream. Tiwana Malik Sahib with the help of his wise strategy captured all of them 282 in number, without firing a single shot.<sup>163</sup> This achievement of Tiwana was greatly admired by Mr. Cuper in his official reports. Kanpur was the centre of the activities of the Marhata rebel Nana Sahib. He was joined by another famous Marhata leader Tantia Topi. The British commander, Charles Windhan, defended the place bravely and continued fighting against heavy odds, till at last he was able to repulse the Marhatas. During all this period, Malik Sahib Khan remained with the British commander.<sup>164</sup> Luckshimy By, the Rani of Jhansi was another important figure in Mutiny. She sought to help the Maratha leaders, Rao Sahib of Kalpi and Tantia Topi. But the unorganized freedom fighters were defeated by the British forces under Sir Hugh Rose and Kalpi was besieged and captured. Tiwana played a prominent role during this expedition. He was able to perform the arduous duty of installing heavy guns around the city in the face of heavy fire from the defenders. These achievements

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<sup>162</sup> J. Angelo, Officiating Commandant of Tiwana Horse, remarks, mentioned in "A Letter by J. Angelo, Commandant of Tiwana Horse, Remarks Mentioned in (Unpublished) Testimonial of Malik Sahib Khan Tiwana."p.5

<sup>163</sup> Wilson, "Letters from India, Shahpur."p.129

<sup>164</sup> Mehr, *Sir Umar Hayat Khan Tiwana*.p.169

went a long way towards the final collapse of the defence of the city.<sup>165</sup> During some other great battles, i.e. those of Murar, Kota and Gawaliar, Malik Sahib Khan served under General Napier who trusted the Tiwana so much that he appointed him his personal bodyguard. The battle of Ranod, a town in the state of Gawaliar, was also a famous one. It was fought in December 1857 between the Mughal prince Feroz Shah and General Napier who praised Tiwana in his official dispatches.<sup>166</sup>

The force of Malik Sahib Khan mostly consisted of Tiwana horsemen, called Tiwana cavalry. The British were impressed by the loyalty and fighting capacity of Malik Sahib Khan Tiwana and his cavalry and they formed 18 Tiwana Lancers. Malik Jahan Khan Tiwana was appointed as its commander because Malik Sahib Khan could not get ready to join regular British army wearing the uniform. But Malik Sahib Tiwana continued his honorary armed services. Later 18th Tiwana Lancers renamed 19th King George's Own Lancers. Malik Jahan Khan Tiwana was third son of Malik Ghulam Hussain Khan Tiwana. Malik Jahan Khan Tiwana had two great sons Nawab Malik Muhammad Mubariz Khan Tiwana and Captain Malik Mumtaz Muhammad Khan Tiwana. These two played prominent social and political role in Sargodha. Malik Sahib Khan's great son Malik Umar Hayaut and grandson Malik Khizar Hayaut also served as honorary Colonel and Captain of this regiment. No other Muslim Rajput 'tribes' formed their own regiments but they were heavily recruited in the Indian Army from the late 1870s onwards.

After the death of Malik Sahib Khan Tiwana, Malik Umer Tiwana and Malik Khizer Tiwana continued these time-tested services in peace and wars with same loyalty. British were very much pleased with Tiwana's services and loyalty. Tiwanas had also become their most reliable allies and peace keeper in Sargodha region. Many Tiwana chiefs received the jagirs, political pensions and titles. They proceeded with the Regiments they raised to help the Government in the critical days. They received their former an additional jagirs of Rs 1,200 the latter an additional jagir of Rs 600 Malik Sahib Khan received the title of Khan Bahadur in 1858. He was made a Companion of the most Exalted Order of the Star of India C. S. I. Various members of Tiwana family hold ranks of Colonel, Major, Captain and Lieutenant, etc, in the Army. They also received the title of Nawab, Sardar Bahadur K.C.I.E., C.B.E.,

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<sup>165</sup> Ibid.p.171

<sup>166</sup> "(Unpublished) Testimonial of Malik Sahib Khan Tiwana."p.5

M.V.O., B.E., etc. As to the many medals for their services there was not a campaign fought since the advent of the British Raj, that some of the members of this clan have not been present therein.<sup>167</sup>

Megha Kadhi was a famous place on the left side of the River Jehlum near Jhawarian. It was Sahib Khan Tiwana's jagir. He received this jagir from British in 1849. This whole area was infested with dacoits and thieves. Tiwana maintained peace in it. This place along with a large tract of land was allotted to Malik Sahib Khan Tiwana who was allowed to charge ferry tax from those who crossed the River Jehlum. Malik Sahib Tiwana made this land fertile and cultivatable. He developed it into a valuable estate. He came back from British Army on December 1858. He further obtained a grant of 8,700 acres land at Kalra near Megha Kadhi. This Kalra became one of the largest estates in the Punjab. Malik Sahib Khan Tiwana died in 1878 and Umer Tiwana was a child. This land was brought under the Court-of-Wards. Shortly before his death, Malik Sahib Tiwana attempted to get a court order from the district Judge declaring Umer to be award. But he died during the proceedings which had to be abandoned. Tiwana's Kalra estate was administrated by the court of wards from March 1879 to 1895. This estate was administrated by Deputy Commissioners Shahpur James Wilson and Malcolm Hailey. Later Malcolm Hailey designated Governor of Punjab in 1922.<sup>168</sup> Thus Malik Umer's care was under closed British supervision. He was put under the care of a highly-educated tutor of Edinburgh University who brought him up in accordance with the English Public School Life; He was made to do most of his work with his own hands. He was given hard training in his youth. He walked from Murree hills to Kashmir at the age of 13. He travelled climbing high peaks. He visited Amarnath and many other remote places. He got admission In Aitchison College Lahore on November 9, 1888 and remained there up to May of 1893. He had often been at the top of his class, winning about seven prizes in one year. It was a record. He went through the course of the Riding School, Foot Drill, Single Sticks and Foils, Veterinary Training, First Aid, Farming and Horse breeding. The last two being under Colonel Helon and General Perot respectively.

Tiwana also took part in other games as debates, tent-pegging, agricultural farming, boating and war art. After getting education in 1893, he received training for

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<sup>167</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."p.3

<sup>168</sup> Wilson, "Letters from India, Shahpur."p.129

management of his estate under the guidance of Sir James Wilson. So he could prepare to manage of his estate efficiently after the release from the Court-of-Wards. During the Court-of-Wards the estate had nearly been double as its area and income on the base of Rs. 25000 per year.<sup>169</sup> In 1895, there were 344000 acres of land of 65 estates under Court-of-Wards administration included Nawab of Mumdut's estate.<sup>170</sup>

Malik Umer Tiwana administrated his Kalra estate well and received recognition certificate by the Punjab Government on the name of Queen Victoria Empress of India in June 22, 1897.<sup>171</sup> Umer Tiwana maintained a large stud farm in Kalra estate that produced best studs in the Punjab. It remained one of the largest stud farm for a long time. Tiwana operated this stud farm at a considerable loss. Then he obtained land on the conditions of horse breeding scheme. This stud farm was visited by the Viceroys, Punjab Governors and other British high officials. The famous Royal Horse Breeding Commission commended Tiwana's efforts and services in supplying remounts to the Government. He won larger number of prizes, certificates and medals than any other breeder in the Punjab. For his keenness in horse breeding, Tiwana was elected the President of the National Horse Breeding and Show Society of India. He had been President of the National Horse Breeding and Show Society of India. It was in the aid of the Army Remount Department.<sup>172</sup>

Umer Tiwana offered his help in collection of Transport on the occasions of the Chitral and Tirah campaigns. He applied to the Commissioner to join these expeditions in person but his request was not granted as he had not received his Commission in the army till then. However, Tiwana was granted the certificates for his help in collection of Transport on the occasions of the Chitral and Tirah campaigns. At the time of the outbreak of the South African war in 1899, Malik Umer Tiwana offered all his Kalra stud farm of around 400 horses for the assistance in the War to the British cause. It was graciously declined.<sup>173</sup> It appears Tiwana high ambitions and loyal attachment to colonial rule. The Government was pleased to acknowledge it with thanks. On this cooperation that Tiwana offered in South African

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<sup>169</sup> "(Unpublished) a Brief Account of the Career of Major General Nawab Malik Sir Umar Hayat Khan Tiwana."p.7

<sup>170</sup> Ian, "Punjab and the Raj 1849-1947."pp.45,70,135

<sup>171</sup> "(Unpublished) a Certificate of Queen Victoria Empress of India Granted to Malik Umar Hayat Khan Tiwana, through Viceroy of India, June 22,1897," Sr.14.

<sup>172</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."pp.45,48

<sup>173</sup> Talbot, *Khizr Tiwana, the Punjab Unionist Party and the Partition of India*, 9.p.63



war, concerning Military Officers as Colonel (now General) Richardson and Colonel Money decided to give Tiwana an Honorary Commission in the army. This recommendation was also backed up by Punjab Government. Tiwana was gazetted as a Lieutenant in the year 1901. He was attached to the 18th Tiwana Lancers now had become 19th King George's Own Lancers. Tiwana constantly kept in touch with the Regiment and helped it by selling his young stock as well as by collecting Remounts from the other parts of the district. Tiwana also tried to be useful to it by supplying recruits so much so that he was asked by the authorities to double the Regiment like some of the Infantry Battalions and guaranteed to keep up the strength. Tiwana assisted in raising the 53rd Camel Corps. He rendered material help in raising this Corps. He visited in Sargodha district with the Officer Commanding to explain to the people the benefits of the army service. He induced them to take up the appointments in the Corps. Thus, this corps was raised in comparatively shorter time period. This service later on resulted in Tiwana being sent to the field in Somaliland as an Assistant Commandant of a Camel Corps.<sup>174</sup>

Tiwana applied to be sent him to Somaliland Campaign in the year 1903. As he had done substantial service in raising the 53rd Camel Corps, he was sent as an Assistant Commandant with the 54th Camel Corps. He served in Somaliland campaign against Sheikh Sayed Muhammad Abdul Hassan and was styled by the British the Mad mullah, with British Army 1903 to 1904 for the cause of British. It was 4th British Sammal Land Campaign in 1903 before it, British had sent three campaigns against Samali Land rebel tribes since 1899, in this 4th campaign, Malik Umar Hayat Tiwana performed bravely in very critical circumstances and received Somaliland medal in 1904 and title of C I E.

Tiwana had capacity for work in trying conditions, there was scarcity of food and water and the tracking was mostly done at night owing to excessive heat for men and animals in the day. Under these trying conditions Tiwana was able to show his capacity for work and endurance which was soon noted by Colonel Yielding then Director of the Supply and Transport. He gave up his personal convenience by sacrificing the comfort of residential huts and good water at fixed camping grounds and only halted in those places where Tiwana found good grazing and other suitable

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<sup>174</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana." pp.50,54

conditions for his Camel Corps. Thus, when the general advance was ordered, Tiwana's camels were in the best condition, with proportionately low mortality. Tiwana was mentioned for his good work to the General Officer Commanding by various commanders with whom Tiwana had worked. Towards the end of the Campaign as Tiwanas Camel Corps was in a good condition, his whole work was connected with advanced depots, from the place Kirit to Aldab. Being far away from the base, Tiwana had to suffer many inconveniences as no provisions were obtainable such as tinned stores and vegetables. Tiwana suffered from an attack of scurvy which had left a permanent injury to his teeth. Throughout the campaign, he was not off duty a single day because of this injury. He accompanied the trying advance to Bahodaley and from there Tiwana went to the Howd Forest where he was present during the engagement which took place there. During this period his Camel Corps made a record for Indian camels by remaining nine days without water owing to their good condition. Knowing in advance water shortage was coming, Tiwana kept his camels without water for two or three days so that they may drink large quantity of water to store in their reserved stomach cell for the purpose and Tiwana took Camel Corps immediately to be watered before the column had to start. It was through this precaution that Tiwana was able to make his camels stand the above period without water. Tiwana performed it when all the other were taking rations and equipping them. As Tiwana came late, he could only get a few items of rations which were left and had to live practically on chapati and water till another supply of rations.

Tiwana was present throughout the various engagements including the Battle of Jidbali in which his duties kept him all the time in the forefront and his devotion to duty and courage came under personal observation of the General Officer Commanding who sent him with Orders to heavily engaged positions under heavy fire and Tiwana narrowly escaped. Tiwana was in possession of Jidbali Clasp, the most important battle of that campaign.

Until Tiwana, was not tired and was ready to do more service and application to join another advance. On returning to the base when another advance was to take place under General Fasken who was to go up to the Italian Territory, Tiwana asked to be sent with the 2nd Brigade to join another advance. Tiwana was sent to join the Staff of Colonel Brooke who was incharge of the Indian Mounted Infantry and accompanied Brevet Colonel Kenna D. S.O. of Omderman fame, commanding the

British Infantry who afterwards as a General was killed at Gallipoli. For the work done on marches under Colonel Kenna, Tiwana took permission of the General Officer Commanding to retain him on his own staff and thus remained with the British Mounted Infantry throughout the advancement. During this advancement, the force marched to be accomplished within a short period so as to cut the retreat of the enemy was such that many horses and camels succumbed to the strain. Towards the end he helped in the arrangements of transport so as to keep the baggage animals apace with the Mounted Troops having had the experience of that work in the country.

Tiwana was all the time with the advance party sometimes for two or three days ahead of the main force and was present at almost every occasion when there was an encounter and some time luckily escaped. After the close of the campaign when the other officers of the Headquarters' Staff were going to England, he was sent in charge of the odds and ends of the headquarters, i.e., servants, horses and luggage, etc. On Tiwana's return, his work was appreciated by Officer Commanding the Column and reported to General Officer Commanding. With many different instructions to dispatch these to various stations in India and arrangements were so efficient that he was thanked by the General and many officers of the Headquarters' Staff.

He was in possession of East African General Service Medal, called Somaliland Medal. He was also mentioned in several dispatches. He received the Medal from Punjab Government on the reorganization of Tiwana services during the year 1902 and 1903.<sup>175</sup>

Tiwana served in Tibet campaign with British Army in 1904. He served his duties actively and professionally for two months. His love for British Government service and particularly in army was so great that immediately after such a hard campaign of Samali Land he applied to be sent to the Tibet Expedition where he was sent. He was only given a week for getting warm clothes and other necessities. As he had returned from the hottest country he had to equip himself for one which was the coldest. The roads not being good and having to travel a good portion of the journey

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<sup>175</sup> "(Unpublished) a Brief Account of the Career of Major General Nawab Malik Sir Umar Hayat Khan Tiwana."p.8

on foot in heavy rain that fell nearly every day. High altitudes had to be climbed a work not easy to be accomplished for men of his class and standing. Tiwana was sent as a transport officer in the beginning as he had done well in that department in Samaliland and that problem was equally great in Tibet. On arrival at Chhumbi, he was put in charge of the detachment of the third Mounted Infantry with which he went up to Guinsea and as that unit was only partially trained and his recent experience of Mounted Infantry was considered to be up to date and that is why he was transferred to that unit. This unit being left in charge of the line of communication, he had to remain at Gyantse and had to carry on the heavy work of running the mails during the Peace Negotiations between Lhasa and Gyantse.

Owing to the heavy work, the horses began to get lame and sore back as the half trained Mounting Infantry men did not know how to take proper care of the horses and new remounts could not be easily brought from India. He had gone through the course of veterinary training and his particular knowledge of the control of horses, stood him in good stead and the casualties of horses were brought to minimum at once, finding out the least defect and treated it properly at the right moment before cases got to advanced stage.

There a number of the rifles and bolts were missing. Though the rifles could be made in the tribal country, the bolts could not be made which was the cause of the theft. Tiwana, after tactful investigation recovered all the bolts which were stolen.

As Tiwana was a first class Magistrate and knew the law and the procedure apart from his own work, he was appointed a prosecutor in connection with most of the Court Martial cases tried in Gyantse and this work was performed with efficiency and to the entire satisfaction of the officers. As the Mounted Infantry was displeased with their Officer Commanding, the soldiers got out of hand and left their lines and were nearly in the state of Mutiny. Tiwana followed the men with tact through danger and after consultation with Officer Commanding the post, was able to pacify them and bring them back to the lines. He was sent with a reconnoitering party with a detachment to a valley, the marches of which were very trying, and he had to cross a pass about 17,000 feet as the paths were impossible to ride. He applied to be sent on to Lhasa and was recommended but it was considered that they would soon return after the conclusion of terms of peace, so he could not proceed. Throughout the Tibet

Campaign, he kept himself fit but on the way back he was affected with snow blindness but recovered and for his work in Tibet, he was taken with Headquarters' staff by General Sir Macdonald and presented to Lord Kitchener at Calcutta. For the successful Tibet expedition, Tiwana was granted the Tibet Medal, 1903-1904. Tiwana requested Lord Kitchener to recommend him to join the Military Escort which was to accompany the Kabul Commission. But on account of broken health, owing to hard marches, drying climates and a long active service in Somaliland and Tibet, Tiwana was not allowed to go in the Kabul Commission. He was offered an appointment under the Foreign Office as British Agent at Kabul which he accepted and spent a large sum on its preparations. But Tiwana was not sent as the man holding the office, who was very ill, recovered and went to complete his term himself.

Tiwana marched on foot with Infantry. Despite the Cavalry to which he belonged, he served with most of the arms, such as Infantry, Mounted Infantry, Supply and Transport Corps, and Headquarters Staff, etc. He was granted O.C.I. E for his services in the Somaliland and Tibet Expeditions. He applied to be sent to any campaign in any capacity in any country where it may take place. He requested the authorities to be allowed him to serve with the force which would go to punish the Abors. Tiwana was recommended by the Government of India for the same. But as an Indian Herald was required at the same time, he was selected the latter and could not proceed.

Tiwana requested to allow him to take part in the Naga Hill operation. But the Naga Hill matter was more of a Police than that of Army affair. So Tiwana was not allowed. He wrote a pamphlet discussing the various questions of the Army from different standpoints, with many original suggestions for the use of Lord Nicholson's Committee, for which he received the thanks of His Excellency the Commander-in-Chief. It was read by most of the responsible members of the Headquarters, Staff, and some of the suggestions therein have since been adopted. He was so anxious to proceed to South Africa, he did not try to send to attend Coronation ceremony in England to which he had a fair claim owing to his services. Thus, he missed that opportunity. He was present at Delhi Coronation Durbar of Majesty King-Emperor Edward VII for which he was in possession of the Medal. His work as a staunch supporter of the Government was recognized. He was recommended to be sent as a representative of the Punjab in connection with the Coronation of His Majesty the

King-Emperor. As no civilians were sent, he was recommended to be given facilities if he went on his own accord. At the same time, being in the Army he was simultaneously recommended and elected to proceed with the Indian Coronation Contingent where he was the senior-most Indian and worked as an A.D.C. Apart from the hard work of being on duty for long periods, he had to keep an eye on the movements of the Indian officers and men in the Contingent and had to report and advise on various important matters. Malik Umer Tiwana helped to raise recruits for the camel corps before serving as an assistant commandant. His role as a transport officer in the 54<sup>th</sup> camel corps frequently placed him in the advance party. Soon after returning from this arduous expedition, Tiwana volunteered as a transport officer in an Indian Army force which was sent to Tibet. Tiwana's veterinary skills which he had received in Aitchison were once again useful.<sup>176</sup>

Tiwana was sent to London as the representative of Punjab at the Coronation ceremony of King George V. At the subsequent 1911 coronation darbar held in Delhi, Tiwana served as a deputy herald and led the All-India procession which paid their homage at the Jharoka ceremony.<sup>177</sup> For his work in connection with the Coronation Contingent he was promoted to the rank of Captain in 17th July 1911. As a Coronation honour was also put before His title Honour the Lieutenant-Governor, Punjab who happened to be in England by the Officer Commanding the Contingent. At his return from England, he was selected out of India to fill the appointment of Deputy Herald. This appointment was unprecedented in the history of India.<sup>178</sup> As the Proclamations were in English so he had to translate some of them into vernacular on the spur of the moment which he did efficiently. The work of training men and horses in this connection was so heavy that it took from early in the morning till 2 o'clock in the evening. His work was appreciated by His Majesty the King Emperor who graciously bestowed upon him R.V.O and honoured him by decorating him with his own hands saying "This is for your work as a Herald." His work was appreciated by the public and Government alike and the latter presented him with the "Herald's Baton."

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<sup>176</sup> Ibid.

<sup>177</sup> Ibid.p.8

<sup>178</sup> "Vide Gazetteer of India," ed. Army Department (Simla1911).

Agrarian Movement was started in 1907 against colonial policies in Punjab. Its fundamental causes were the deepening socio-economic crisis in the province. There were also growing political awareness among the people. The immediate cause was the introduction of a bill affecting the newly colonized lands opened up by the Chenab canals. The bill was based on the assumption that land was the property of the Government and the peasant was only tenant. Under this bill, the colonists were forbidden to transfer their property on will, the civil courts were debarred from hearing their complaints, and the colonization officer was the sole authority to interpret its concerning law of colonized lands. The bill caused a great unrest in the Punjab countryside. Besides introducing the colonization bill in the Council, the Government pinpricked the Punjab peasantry by announcing a higher rate of assessment in the Rawalpindi district for the water taken from the Bari Doab. The increase in water rates was opposed even by Edward Maclagon, Chief Secretary of the Punjab Government who felt that the interests of rural areas were overlooked. These areas supplied the British Indian Army with its most effective soldiers. But Charles Rivaz rejected Edward Maclagans opinion and published the notification.<sup>179</sup> These two, the colonization bill and the enhancement in water rates came at a time when the Punjab peasantry faced dire poverty owing to poor crops for the past thirteen years at a stretch. The sufferings of the people were further aggravated by plague.<sup>180</sup> Poverty, high rate of mortality, and the unjustified legislation made the peasantry restless. On 21 and 28 February 1907, 12,000 to 20,000 peasants of Faisalabad and Goajra gathered to protest against the government enactments<sup>181</sup>, the educated people in Punjab joined hands with the agitating peasantry, the students of various colleges actively supported agrarian movement. The commercial classes too were already annoyed with the British because of the Land Alienation Act of 1901. Thus, with the participation of all the classes, this agrarian movement became a mass movement.

Internationally, certain developments in Asia and India itself infused additional militancy and radicalism in the people of Punjab. The victory of Japan over Russia and the activities of the Russian revolutionaries during 1905-07 inspired them

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<sup>179</sup> Ganda Singh, *Deportation of Lala Lajpat Rai and Sardar Ajit Singh*, vol. 4 (Department of Punjab Historical Studies, Punjabi University, 1978).p.6

<sup>180</sup> Igor' Mikhaïlovich Reïsnér and NM Gol'dberg, *Tilak and the Struggle for Indian Freedom* (People's Pub. House, 1966).p.430

<sup>181</sup> Singh, *Deportation of Lala Lajpat Rai and Sardar Ajit Singh*, 4.p.51

to fight against the British rule. At home, the agitation against the partition of Bengal 1905 and the Swadeshi Movement did the same. The opposition to the Government became more vehement and was voiced by the press. The sole leaders of the movement were Lala Lajpat Rai, Ajit Singh, Ghasita Ram, Kartar Singh of Kasoor and Mehtab Singh Barrister at law of Sargodha. They highlighted the exploitation of the country by the colonial Government and always quoted what Lessef had told that it was intolerable that one hundred and fifty thousand Englishmen should rule over thirty crore Indians.<sup>182</sup> The year 1907 marked the 50th anniversary of the Sepoys Uprising and the British Government and the European community in India apprehended lest there should be a fresh outbreak of mutiny in Punjab. British officials considered this agitation as one of the most serious things which have occurred in the province period and one that may lead to even more serious results in the future.<sup>183</sup> This agitation was supported by important sections of society as the peasants, workers, students, government's employees and all other shades of freedom fighters. It had alarmed not only the British rulers but also the Indian feudal class. These both the native and the colonial exploiters saw it a menace to their own interests. Consequently, the landlords including Tiwanas hastened to help the English authority to crush the movement. On 19 May 1907, feudal lords organized a meeting in Patiala and passed a resolution sharply denounced all activities and praising the British rule.<sup>184</sup> Malik Umer Hayat Tiwana, who was the only man chosen by the Government in the district at the time, to keep ready to proceed with a large body of men to any place where his services might be needed.<sup>185</sup> The Muslim organization, Anjuman-i-Islamia of Lahore, established in 1869 whose active members included Tiwanas and the Hindu organization Arya Samaj established in 1875 also issued manifestoes, expressing their loyalty to the government and disassociating themselves from the agitation.<sup>186</sup> To improve the law and order situation and maintain peace locally in the Punjab, Colonial Government had established an honorary magisterial system. Under it, government conferred upon the powers of Magistrate to eligible faithful local feudals. Generally they exercised the cases within the local limits, under

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<sup>182</sup> Ibid.p.45,48

<sup>183</sup> Quoted in Reĭsner and Gol'dberg, *Tilak and the Struggle for Indian Freedom*.p.643 and also in "File No. 154-56(a)," in *Home Political Reports* (1909).

<sup>184</sup> *Tilak and the Struggle for Indian Freedom*.pp.436-37

<sup>185</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."p.10

<sup>186</sup> "Home Political Reports, File No.01 D," (Lahore1908).



the provision section 14 of the code of criminal procedure of India 1898. In Sargodha, Malik Umer Hayat Khan Tiwana was conferred upon the powers of Honorary Magistrate. In Sahiwal, the Tehseel of Sargodha, post of Honorary Magistrate was granted to The Biloch family of Sahiwal. In Khushab, the post of Honorary Magistrate was granted to The Biloch family of Khushab.<sup>187</sup>

Being an honorary magistrate of first class, Malik Umer Hayat Tiwana maintained law and order situation in Sargodha region. He provided justice to local disputes among the people. His Magisterial work with 1st class powers, keeping his villages and police stations entrusted to him free from ill characters and thus diminishing crime. Captain Malik Sir Khizar Hayat Tiwana was also conferred upon the powers of Magistrate of 3rd class in regard to cases generally to be exercised within the local limits of Sargodha region on May 26, 1926. Later he was promoted and conferred upon the powers of 2nd class Magistrate on May 12, 1930 and 1st class Magistrate up to February 11, 1933. He was a first class Honorary Magistrate and also holds the rank of an honorary Extra Assistant Commissioner. His activities in his own district Sargodha and in the Punjab as a progressive landlord were unprecedented. His efforts in the capture of dacoits and suppression of Crime were praiseworthy. About his Magisterial Court work on the report of additional district Magistrate Sargodha, on November 30, 1932, the Commissioner Rawalpindi division expressed his gladness and satisfaction over a letter to Malik Sir Khizar Hayat Tiwana on January 17, 1933.<sup>188</sup> Khizar Tiwana received the education of law in 1925.<sup>189</sup> For the post of Extra Assistant Commissioner, he appeared in its examination, held in Lahore High Court. He stood first in this examination on October 29, 1929.<sup>190</sup> In compliance of this result Sir Khizar was appointed as Extra Assistant Commissioner by the Governor of Punjab in the Sargodha on October 29, 1930.<sup>191</sup> He received the Silver Jubilee Medal and was present throughout the Jubilee at London in 1935.

Umer Tiwana fought in the First World War. Sir Umer Tiwana was sent to the First World War in 1914. He served as A.D.C to G.O.C Ferozepore Brigade and

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<sup>187</sup> "Punjab District Gazetteers Shahpur District," (Lahore 1934).p.8

<sup>188</sup> (Unpublished) Letter from District Magistrate and Commissioner Rawalpindi Division to Malik Khizar Tiwana.

<sup>189</sup> "A Letter by A.C.Macnabb, Esquire, Deputy Commissioner Shahpur District to Captain Malik Khizar Hayat Khan Tiwana, September 6, 1924," Sr.102 (1924).

<sup>190</sup> Government of Punjab, "Gazatte Notification No 31387, October 29, 1929," Sr.145 (Lahore 1929).

<sup>191</sup> "(Unpublished) Autobiography of Malik Umer Hayat Tiwana."p.7

served for the opening fifteen months, with the Indian Expeditionary Force in Belgium and France. Tiwana presented good performance, which was mentioned in dispatches and awarded him the medals.<sup>192</sup> Tiwana was also appointed as Staff Captain, perhaps the first instance of an Indian being so appointed and was attached to the Headquarters Staff in Mesopotamian. He served as staff Captain, General Headquarters since 1914 Mesopotamia, Pasra, Kui abushahr and Iran, mentioned in dispatches 9th times and awarded K C I E 1916.

Sir Umer Tiwana was the first to volunteer from India during the War, being well aware of its magnitude. Tiwana was always with Vanguard Brigade. He joined the staff of Ferozepur Brigade which acted as a vanguard and was all along ahead of the rest of the Lahore Division. It was this Brigade that first entered the firing line during the retreat of Mons during October, 1914 in Belgium relieving the Cavalry between Hollybeke and Messines. Tiwana, many times, came under shell-fire, but narrow escaped. While Tiwana was on the way to France, by chance his ship had not belonged to the Veterinary Department. Tiwana had attended the course of Veterinary Instructions. He had his own large stud farm. He knew the management of the horses. He took over that work in addition to his own and landed safely and in good condition the large number of animals which were in his ship. Tiwana did not lose a single animal while other ships had lost many, because Tiwana acted on the principles of animal Prevention. Tiwana's immediate superior officers appreciated his work. He was twice mentioned in Despatches. When Luccatenre was under bombardment, shells burst in among the Headquarters Horses. Tiwana rushed into the zone and called the men who were following his example. They came to the spot and all the horses were removed safely. Tiwana again went into the zone and conducted a party of pioneer regiment to the dugouts being new to the locality. During this a shell hit a cart loaded with hay with which he was standing, its intervention saved his life. For the above he was reported on by his G.O.C. and again mentioned in Despatches. Out of the few who held the honorary ranks and took part in the War, all had left before him, thus Tiwana served longer than any of them.

Tiwana was the only Muslim volunteer Officer with honorary rank and without pay, who went to France. Tiwana had a bad attack of Frost Bite and with

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<sup>192</sup> James Willcocks, *With the Indians in France* (London: Constable, 1920).

swollen feet, he went on doing his duty till he was sent by the doctors to England for treatment. During the illness he had written many schemes on the various points like the grant of the commissions to Indians, how India could be bulwark to Britain, etc. Tiwana was offered leave for India, after 15 months service. But he refused to take the leave as long as the Brigade with which he went remained in France. During the war, Tiwana's wife was dangerously ill and had to undergo serious operations one after another. His fifteen years old only son Khizar Tiwana also became ill. Umer Tiwana did not quit his military duties and stuck to them. Tiwana kept himself in touch with the Indian officers and troops in order to know their feelings and did his best to give them good advice and kept the authorities informed. Tiwana was the only Muslim, chosen to accompany Lord Robert's funeral to England, where he also attended the Comforts Committee and put before it the requirements of the Indian soldiers. Thus, the Indians obtained the things they wanted badly. This was at the time when the questions of Comfort were just being considered and the Indians were in ordinary Indian kit made of Khaki Drill which was not suitable for the cold climate of Europe.<sup>193</sup> Tiwana was one of the four Indians who were chosen for an interview, when His Majesty went over to France, the other three being the ruling Chiefs. When the Indian regiments objected to certain rations, Tiwana persuaded them to accept it by explaining to them that it was not disallowed by their religion, thus things were made more convenient for the Supply Department. Tiwana refused to accept higher posts away from firing lines. Though he could have got an appointment in the Divisional Staff or any other place away from the firing line, he did not do so and kept all the time near it. While on the way to Mesopotamia, his ship narrowly escaped being torpedoed, another ship traveling ahead being lost in the Mediterranean. From France, Tiwana went with his Brigade to Mesopotamia, where he was present in all the actions starting from Sheikh Saad towards Arab village until further operations were suspended for a while. There being a pause in the fighting, Tiwana availed himself of the opportunity and took a short leave to India. While on leave, he informed the Recruiting and Medical authorities of the various dodges practised by recruits to evade service and thus put them on guard against their tricks. Tiwana also attended the Central Legislative Council Session as he was its member, during his leave he represented the cause of soldiers. Tiwana appeared this to authorities with

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<sup>193</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."p.132

regard to various problems then before them, in connection with the Mesopotamian crisis.

Tiwana made his efforts that the present war could not, therefore, be termed a religious war. He was sent to relieve a critical situation. Some of the soldiers thought that whole of Mesopotamian was a holy land and were afraid of fight was against Mujahideen and the protectors of the Shrines considering the Turks to be the Khalifas and the defenders of the Faith and the epidemic was spreading. Tiwana was accordingly sent back to Mesopotamian to combat this menace. The situation was considered so grave that many Muslim leaders and Ulamas from the Punjab were proposed to be sent but were not easy to be procured. Tiwana had to take Pushto speaking Moulvis and others to cope with the frontier soldiers to preach against their beliefs at the time when they were desperate and the situation was dangerous at the Front. Tiwana then joined the Mesopotamian campaign paying the cost of the retinue of fourteen retainers which accompanied him.<sup>194</sup> It was a most valued war service for him in Mesopotamia where the British feared that Pan-Islamic sentiment would undermine the loyalty of Muslim troops fighting the Ottoman forces. Moreover, the Mesopotamian campaign involved not only conflict with the Turkish forces but also posed a threat to Muslim holy places as these included the Dome of the Rock, the third Holiest place in Islam in Jerusalem and the Shia shrines of Karbala and Najef. Tiwana was attached to the headquarters staff where he subsequently served as a one man troubleshooter, visiting the Indian soldiers in their various regiments to put their minds at ease. Tiwana wrote a number of pamphlets to combat the menace' of PanIslamic ideals. In these pamphlets, he demonstrated that the Shareef of Mecca rather than the Caliph was the proper spiritual head of the Muslims. He wrote an article in a Pamphlet Mecca about the Shereef of Mecca proving him to be the only proper spiritual head of the Muslims at the time for he was in charge of Mecca and Medina. Thus, those who fought on the Shereef's side fought for the cause of Islam. Tiwana also argued that the British had always revered Muslim Holy Places and would also protect them. The extract below encapsulates his argument. This is taken from his pamphlet on jihad (crusade) which was written to dispel vain attempts

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<sup>194</sup> Ibid.p.44 (In this Sir Umer Hayat Tiwana was of course carrying on a family tradition. When Malik Muhammad Mubariz khan of the Jahanabad Tiwanas entered the 9th Hodson's Horse in 1885, he supplied an entire troop of retainers at his own expense.)

emanating from a German source that Turkey was fighting a holy war. No case has ever occurred where the British have hindered Muslims in any way as regards their religion or restricted them in any way to do anything which was forbidden to them. The British Empire controls a far greater number of Muslims than any other world power. All the residents of India will readily admit that the English had never interfered with their respective religions. Up to now there was no instance in Iraq-i-Arab of the English damaging any mosque, nor is there any possibility of such an occurrence. These included the Dome of the Rock, the third Holiest place in Islam in Jerusalem and the Shia shrines of Karbala and Najf in Iraq. Tiwana wrote an article on "Holy Places" proving thereby that all the land of Iraq was not holy and the only few shrines which possessed sanctity were looked after and revered and that he himself was employed in protecting them in the best interests of the Muslims. They would never attempt to convert a Muslim to another religion, for they have not always helped the Muslim pilgrims whom robbers frequently molest when on their pilgrimage to Arabia. Tiwana described that the present war cannot, therefore, be termed a religious war.<sup>195</sup>

To master the various points Tiwana had to study many books of HADDIS and FIQQA for many hours daily, preaching loyalty to soldiers, Tiwana started visiting regiments to preach to the men and called the affected ones to his own quarters where they were entertained and the Arabic of the Quranic text was translated in their language and read to them. Tiwana wrote an important article in a Pamphlet on Jahad (Crusade) and thereby proved that this war was not a Jaahad (Crusade) but was like those wars in which Muslim had fought Muslims for political reasons. Tiwana also wrote an article in a Pamphlet on the solemn contract made by soldiers, proving that a soldier, having taken the oath of allegiance, had not only to fulfill it under Military law but was also bound to do so according to religious books. As the Endowment Fund during the Turki Government was administered by a special department which was misappropriating the money, Tiwana wrote hints as to how it should be safeguarded. After translating and publishing several articles in book form and distributing them among the troops. Tiwana went on long tour to various fronts to visit all the units of the Mesopotamian army, a work extremely trying under the

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<sup>195</sup> Umar Hayat Tiwana Khan, Sir, *Nawab Sir Umar Hayat Khan Tiwana: The Man and His Word*. (Lahore: Feroz Printing Works, 1929).pp.109,155,186

conditions, and though many times ill, he carried it through and completed it before the final attack.

Tiwana arranged religious services in the regiments and tents were pitched to take the place of Mosques. Burials should be according to religious rites, arrangements were made by Tiwana to offer “Janaza” prayers in accordance with religious rites of Muslims for their dead and cemeteries were set apart. Tiwana saw all this was carried out by periodical inspections. Thus removing one of the principal grievances of the soldiers and their relatives in India, taking over duties in connection with Hindus and Sikhs. The work done to pacify the feelings of Muslims was so successful that it was decided that Tiwana would also visit the Hindu and Sikh regiments as no representative of Hindus and Sikhs volunteered for services. This mission proved equally successful. Arrangement of Crematories, Dharamshalas, etc. also be made. Tiwana received instructions from the Government of India to set apart crematories for Hindus throughout Mesopotamia was also entrusted with the arrangement of places for their respective religious performances. For this work it was necessary for him to study their religions to some extent. Tiwana formed committees in all the regiments which made constant suggestions and report to him on religious matters. All this was done to the entire satisfaction of the Government and the Army. Stopping Malingerers, Tiwana brought to light various methods adopted by the malingerers by which they were being sent back to India in large numbers. Tiwana suggested the remedies by adopting which the number was greatly reduced, and thus the strength of the army was kept up. This service was very valuable at that time, as the newly trained recruits would have taken the place of the seasoned soldiers, which would have affected the efficiency of the Army, generally. Tiwana made suggestions to stop the deserters and they were so useful that the number was brought to a negligible level. When a large number of Soldiers were addicted to maiming themselves, Tiwana detected the methods by which it was successfully done and suggested remedies, which decreased the practice to a great extent stopping killing camels. Tiwana detected the Sarwans who were killing camels by pricking them with poisoned instruments and giving out that it was Sarrah. This was done to enable them to return home. Tiwana suggested effective means by which the practice was abolished. While in Mesopotamia Tiwana was consulted upon all points of religion not only in connection with the army but also upon those which were connected with

the civil population of the country. His suggestions were generally adopted. For Tiwana's successful work in Mesopotamia he was mentioned twice in dispatches by General Sir Percy Lake.<sup>196</sup>

Tiwana services as assistant recruiting officer Sargodha. The great problem for the British Government was the recruitment of maximum possible number of soldiers from India. 2,35,000 soldiers had been enrolled from different parts of the Country upto 1916. 1,10,000 were recruited from the Punjab.<sup>197</sup> In view of the serious condition of the War in 1917, a Central Board for recruitment was established and in the next seven months 95000 soldiers were recruited from the Punjab only. Tiwana had been connected with army since 1901. He had been recruiting before the Great War Tiwana supplied recruits to his regiment, from Sargodha among his own tenants. Tiwana was appointed as assistant recruiting officer Sargodha. There were many difficulties in recruitment Campaign at Sargodha. But procuring the men power had become most essential for British Indian Army at that critical stage in 1916. It was considered that Honorary Major Malik Umer Hayat Tiwana's services would be well utilized. He was appointed as assistant recruiting officer and attached to the Sargodha district. Tiwana was also serving as an incharge of recruiting campaign in Punjab from 1917 to 1918. Tiwana both served the regiment in overseas engagements and actively encouraged his own clan Tiwanas, Awans and other martial castes of Sargodha to enlist. An account is mentioned in Mr Leigh's work "War History of Shahpur District". At first recruiting was confined to those tribes who had been accustomed to supply soldiers to the regular army. The Jhelum River in, the Salt Range and the Mohar region had already, at the outbreak of the war, considerable numbers of men serving in the combatant ranks of the army. By far the heaviest casualties occurred among men from the Salt Range and the other villages of Sargodha, as Hadali and Mitha Tiwana in the Mohar region. These tracts also obtained by far the largest share of the rewards given for services in the field. Subsequently, recruiting was taken up with great vigour and large numbers of recruits were obtained from those areas which were already accustomed to send the regular army. Sargodha and its tehsil Bhalwal were principally for camel drivers and other

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<sup>196</sup> "(Unpublished) a Brief Account of the Career of Major General Nawab Malik Sir Umar Hayat Khan Tiwana."p.9

<sup>197</sup> Ashiq Hussain Batalvi, *Iqbal K Akhri Do Sal* (Lahore1989).p.59

non combatants. At the end of the war the district Sargodha had altogether about 12,000 men in the army. But far the largest number of recruits was supplied by the Awans of Salt Range with altogether 3,404. The Khokhars of hilly areas 636. The Bilochis of Khushab and Sahiwal with 564. While the Tiwanas with 301. The last name had the highest percentage of thirteen recruits to the total of the male population, being followed by the Awans with ten percent. At the conclusion of the war, many villages, especially in the Mohar and the Salt Range, received remissions of land revenue for various periods in recognition of their services in the great war. The services of the Salt Range were especially recognized by a grant from the Punjab Government of one half of the cost of the hill road from Khushab to Kathwai, instead of the ordinary twenty five percent, contribution made by Government to the District Board for similar work in other parts of the District Sargodha.<sup>198</sup>

In Tiwana's capacity as Sargodha recruiting officer, he personally enrolled 1500 Rajputs into the British Indian army. The Tiwana section of Mitha Tiwana, alone provided 8 commissioned officers for British Indian Army in the Khushab, 1 in every 7 Tiwana males had enlisted.<sup>199</sup> Apart from proceeding in person to the Front with various retainers who served in different capacities, Tiwana ordered his agents to help in recruiting which they went on doing during the War. Tiwana made arrangements to give material help to the Government in the event of local disturbance. Tiwana gave a list of 500 horse riders. It was practically a cavalry regiment, to the Local authorities to draw upon. So when there were disturbances in the south-west Punjab some of the horse riders were requisitioned for the purpose. This was known to His Honour the Lieutenant Governor. The following were the remarks of His Honour Before leaving for the Front he put in the hands of the Deputy Commissioner and submitted a copy to the Lieutenant Governor, a list of 500 reliable men from his relations, tenants and dependents, most of them ex-soldiers and nearly all trained to arms and discipline, whom the Deputy Commissioner could call out on emergency."

Malik Sir Umer Tiwana was also appointed as the member of the Punjab Provincial Recruiting Board He was chosen to represent at the Great Historical

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<sup>198</sup> "Punjab District Gazetteers Shahpur District 1934," ed. Government Printing (Lahore: Government of Punjab, 1935).p.4

<sup>199</sup> "War Services of Shahpur District."p.18



Conference held at Delhi in April 1918. Being a member of Punjab Provincial Recruiting Board, Tiwana always took a leading part in its activities. Tiwana was member or office-bearer of various local war organizations. His work was so heavy that he had to away from his home region. He had to constantly travel. He never hesitated to spend advance of money for Recruiting purposes. Whenever, Tiwana could not get the money for recruiting expenditure from the central Recruiting Office. He spent advanced large sums of money out of his own pocket. Tiwana also provided his assistance to other district for recruitment. Tiwana was called by Deputy Commissioner Mianwali for help in recruitment. Mianwali was very backward district at that time. Tiwana exerted his influence and raised about one hundred recruits from there. The recruitment continued in this region till the end of the Great War. Tiwana inspected 2,509 recruits and enrolled 1,460 all by himself. Apart from the above when he was working jointly with English Army Officer Major Miller, Tiwana inspected and enrolled large numbers. A detailed diary which was kept for the purpose could only show the extent of his work which he continued in the coldest and the hottest periods of the year. These numbered 75 and being trained soldiers at the announcement of the War were ready to take the field immediately. During the Great War 146 more men were sent from his own villages mostly before the hard pressure from the Government for recruit commencement. These like his previous men enlisted and took part in Active Service, many of them being killed or wounded and most of those living were in possession of War Medals. His recruits were not procured like those of other people from Biala unconnected with the recruiter but were out of his own tenants through whose absence he suffered considerable pecuniary loss. These could be only compared with those who had presented their actual tenants and not those who got unconnected recruits written in their names Recognition for recruitment. Counting the recruits supplied before and during the War Tiwana's villages were easily first among the tract around them, as mentioned in the official war services of the District. Young men were motivated for recruitment by saying such verses, "Rangheroot Bherthi ho jao jee, Yan to malay phatay hovay kapray vahan malain gay suit, Rangheroot Bherthy ho jao jee, Yahan to Phero Nangay pao, Vahan malain gay boot" (translation, young man, you should recruited in army, here you have old cloth and bear footed, but in army you would find good cloth and shoes.) In recognition of these recruitment services, the land revenue of concerning villages was remitted for one harvest.

Tiwana aided recruitment as an honorary magistrate by inducing some of the accused to enlist. Keeping order and procuring recruits from his Magisterial region. He raised a large number of recruits from his Chaharam Villages and Jhawarian, which were in his Magisterial jurisdiction. Tiwana procured Fatwas to induce recruits to enlist who objected to enlistment in British army on religious grounds.<sup>200</sup>

Sir Michael O Dwyer Governor Punjab was always claimed that there was no conscription in Punjab and Sargodha. The isolated and turbulent village, Mardwal, at Salt Range in Sargodha, opposed the efforts of the authorities to encourage recruiting in the beginning of 1918. A Sub-Inspector of Police attempted to arrest some of the malcontents in January 1918, who were preaching the defiance against the administration. He was shut up in a house and only rescued with difficulty when the wilder spirits in the village would have burnt him alive. Subsequently, when Mr. Gipson, Deputy Commissioner Sargodha, visited the village, the villagers were prepared to attack upon him, but wiser counsels prevailed, and eventually considerable numbers of recruits from the village joined the army. It was found necessary however, to locate a punitive police post in the village for some years, until in 1927 the inhabitants of the village contributed to the construction of the arterial road from Naushahra to Khabakki in Soon Valley, in honour of his Excellency Sir Malcolm Hailey's visit to the Salt Range. Since then, the village, except for one murder, had retrieved its evil reputation of former days.<sup>201</sup>

The fact is that every kind of compulsion and oppression was used by the Government Officials. Generally an order was issued by the Governor that such and such district must provide so many "Jawans (young men)". Upon this, entire administration of the district, right from the Deputy Commissioner to tehsildars and Patwaries, started the operation from village to village. The entire population of the village was ordered to come out and was made to stand in a line. Sometime men were compelled to stand naked in the presence of their women and from a family having three or four young men, two were recruited under compulsion.<sup>202</sup> The selection of suitable recruits was made arbitrarily by the officer on the spot and the selected ones

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<sup>200</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana." p.68

<sup>201</sup> Punjab, "Punjab District Gazetteers Shahpur District." p.4

<sup>202</sup> Batalvi, *Iqbal K Akhri Do Sal*. p.62

were sent to the district headquarters in chains like prisoners.<sup>203</sup> The high – handedness on the part of the Government resulted in so many disturbances and riots in Sargodha. There had to face difficulties and a strong opposition against recruitment in some areas of Sargodha, where tragic incident took in place. Though the Mega Kadhi near Jhawarian was next to that of Lakmoor at Kalra in Sargodha and people were interconnected by marriage and other relationships. Many villages like Lakmoor, had taken an oath not to give recruits. Sir Umer Tiwana toured with a large body of horse riders to impress these villages that they abandoned their idea of opposition to the Government.

Two terrible incidents for recruitment took in place at village Lakmore and Bahk Lurka. Tiwana assisted in caught outlaws and murderers at great personal risk in these two villages Lakmoor and Bahk Lurka case. The method of conscription by the government was humiliated. The people of the villages disliked it. In some areas of Sargodha, people protested, demonstrated and revolted against it. Deputy Commissioner ordered to Tehsildar to provide requisite number of young men for army recruitment. Tehsildar reached the village, with the help of zaildar, lumberdar and some time with police. He ordered all its male inhabitants to come out from their houses and stand in a queue. The young man, who was pointed out for recruitment, immediately sent in district recruitment centre Sargodha. Against this conduct of government, People protested. Sometime these protests turned into the riots. A serious trouble arose in the village Lak morr in February 1918. An attempt was made by the villagers to assault the Commissioner Rawalpindi Division, Lieutenant Colonel Sir Frank Pophan Young. There was a widespread sympathy of the malcontents throughout the old proprietary villages of Sargodha and its tehsil Bhalwal. But owing to energetic action of the part of the local authorities, and the timely support of many leading residents of Shahpur tehsil and various retired military officers from the colony, the conflagration was soon extinguished.

### **Lakmoor Incident February 1918**

The recruiting team visited for recruitment at the village Lakmoor in February 1918. Lakmoor was situated between Sargodha and Kalra in the limits of Tiwanas estate and magisterial region. The people of this village refused to enlist their young

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<sup>203</sup> Ibid.p.61

men and misbehaved with recruiting party. They beat and insulted them. Recruiting party ran away and came back with police force arresting the accused. There was scuffle between the police and the villagers. In the mean time all the villagers assembled on a high place under the leadership of a religious fanatic Sahleunh Shah. Police reached there and made air bullets. This religious fanatic Sahleunh Shah put out his turban and threw it on earth and ran to say the people attack on police Party. Because of my prayers and miracle, police guns had stopped, and it had become unable to harm anyone among you.<sup>204</sup> A group of the villagers attacked upon the police to hear fanatic Sahleunh Shah. Police retaliated and opened fire, and killed many persons included Sahleunh Shah. Some others were arrested and prosecuted.<sup>205</sup>

Malik Sir Umer Hayaut Tiwana was not in Sargodha at that time. But his horse riders and footmen were promptly brought to the scene and remained there to aid the Police. While Tiwana's Mukktars helped in the investigation of this riot case. Tiwana himself arrived Sargodha and went to LakMoor. He made personal efforts to arrest and had absconded. Just 6 Months afterwards, a trouble again broke out, in connection with efforts to obtain recruits from Bahk Lurka, among one of the Jangli villages of the Chenab River, the portion of tehseel Bhalwal. It was a strange and different case in the Punjab, when any government officer was murdered, during the army recruitment. When negotiating with the rioters and the criminals, Sir Umer Tiwana went to this village, single-handed amongst large groups of men, at great personal risk.<sup>206</sup>

### **Bahk Lurka incident July 1918**

A similar, but more serious incident took place in July 28, 1918, at the village Bahk Lurka. Bahk Lurka was situated near Ghullahpur Rest House left bank of upper Jehlum canal, 25 Km East of Sargodha. Bhera based Sayid Nadir Hussain Shah, the tahsildar of Bhalwal came Bahk Lurka for recruitment, on July 28, 1918. The tahsildar had already recruited a large numbers of young men from these backward areas. He went to the village of Kaleyany Ranjhay to right side of the canal, parallal of Bahk Lurka first on that day. He recruited about a dozen of their young men and

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<sup>204</sup> Maher Tula, interview by Muhammad Pervez PhD Scholar, August 12,, 2015.

<sup>205</sup> Punjab, "Punjab District Gazetteers Shahpur District."p.6 and Muhammad Nazeer, interview by Muhammad Pervez PhD Scholar, November 28,, 2014.

<sup>206</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."p.74

sent them to Ghullahpur Rest House. Then Nadir Hussain Shah came in village Bahk Lurka for recruitment. The inhabitants of this village were afraid of recruitment. Here recruitment was never made before it. The inhabitants of this village were much angry for humiliation, if their women refused to offer their men for recruitment. As Sayyid Nadir Husain Shah, entered the village, he was made to sit on the chair in Lumberdar's Dara, which researcher observed. Under a deliberate scheme, a person named Tehhri Machhi son of Daiem, attacked upon Sayyid Nadir Husain Shah and killed him. He cut his dead body into pieces with his axe by the support of some other villagers. The pieces of dead body were tied up in a sack and threw it into the canal nearby.<sup>207</sup> Zaildar of this village Hassan Muhammad rode out to inform the Revenue Assistant. This Revenue Assistant was in Ghullapur Bangla rest-house at that time. This rest-house was not far off from Bahk Lurka. Revenue Assistant sent a letter to Mr Gibson, the Deputy Commissioner Sargodha. Both proceeded to Bahk Lurka with police. They found deserted by practically all of its male inhabitants. The conduct of the Zaildar arose suspicion, and he was arrested. Lambardar of the village, who had been shot in the struggle by the tahsildar was also arrested. He was hiding in this village. Shortly afterwards, the remains of the tahsildar were found tied up in a sack. Fortunately no further attack was made on officials. But the whole countryside was in strong sympathy with the rioters. It was not until many weeks had elapsed with the rioters. It was not until that some of the absconders were caught.

Malik Sir Umer Tiwana heard this news, he visited Bahk Lurka. He also sent horse riders to help the police, who remained for a long time under a commissioned officer in pursuit of the murderers.<sup>208</sup> A special tribunal was constituted under the Defence of India Act. A large number of persons were implicated in this case. In Judicial proceedings, subsequently 3 persons were hanged including the Lambardar. Five persons were sentenced to transportation for life. Nine persons were sentenced to various minor punishments. Twenty persons were acquitted out of nine, one person died and other 8 remained absconding. Zaildar was dismissed because of incompetence and for failing to help in recruiting shortly before the riot. These absconders came in during the year 1924 and 25. But These 8 absconders had to be

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<sup>207</sup> "Incident Baik Lurka 1918."

<sup>208</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."p.75

discharged, because no one was prepared to give evidence against them.<sup>209</sup> In Hunter Committee, Sir Fazl-e-Husain founder head of Unionist Party, had pleaded the cases belonging to Sargodha district. Later in his evidence before the Hunter Committee, Sir Fazl-e-Husain said that he did not remember the name of the village but that it was situated at a distance of about ten miles from Sargodha. He told that the warrants for the arrest of those refusing to join the army were issued but the villagers refused to hand them over to the police. The army was sent against them, which resulted in a riot. Consequently, 150 people were challenged and prosecuted.<sup>210</sup>

At the close of recruitment and the Provincial Recruiting Board, Malik Sir Umer Tiwana was appointed in the Provincial Soldiers Board, in which he served long. Tiwana was again Gazetted as a recruiting officer in 3rd Anglo-Afghan war in 1919. He sent many disbanded soldiers to the Army in this war. This war was fought from May 30, 1919 to August 8 1919. In recognition of his Services, Tiwana was given the Recruiting Badge and awarded him the title of C.B.E.<sup>211</sup>

Sir Khizar Tiwana's appointment as assistant recruiting officer 1926. Sir Umer Tiwana retired as Assistant Recruiting Officer Sargodha in 1926. Malik Sir Khizr Tiwana had attached with 15th Lancers as honorary captain. He was appointed as Honorary Assistant Recruiting Officer Sargodha and Jhang on July 8 1926. He was replaced with his father Sir Umer Tiwana.<sup>212</sup> Captain Sir Khizr Tiwana performed his duties well, as assistant recruiting Officer Sargodha. Recruiting officer Rawalpindi, recommended to the Adjutant General for some reward for Tiwana on January 15, 1930.<sup>213</sup> During the military service, Malik Sir Umer Tiwana also worked for reduction of Corruption in Supply and Transport. Tiwana brought to light the corruption of some of the Supply and Transport Depot and their methods. This led to the arrest of many officers and other employees and thus greatly reduced the leakage. Tiwana reported about the insufficient pay of the subordinates of Medical staff which was leading to corruption in the shape of invalid men to India. The increase of their pay improved matters. While a large number of Indian carpenters and labourers, after

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<sup>209</sup> Punjab, "Punjab District Gazetteers Shahpur District."p.6

<sup>210</sup> Batalvi, *Iqbal K Akhri Do Sal*.pp.67-68

<sup>211</sup> "(Unpublished) a Brief Account of the Career of Major General Nawab Malik Sir Umar Hayat Khan Tiwana."p.11

<sup>212</sup> Army Headquarters India, "A Letter Dated July 8, 1926," ed. General Branch, Sr.18 (Simla1926).

<sup>213</sup> The Recruiting Office Rawalpindi, "A Letter to Malik Khizar Hayat Khan Tiwana, January 15, 1930," Sr.63 (1930).

finishing their contract, were not renewing it and wanted to return to India, Tiwana was called upon to persuade them to stay on which he managed to do tactfully. Tiwana had to perform another difficult task of hearing numerous grievances of the soldiers connected with their household affairs. He advised them as to how to proceed in the Matter and to help them further Tiwana even wrote letters to the authorities concerned in some deserving cases. Tiwana was sent by the Political department to see some of the big Persian and Arab Chiefs to impress on them the benefits of the British Government. The Sheikhs who visited were Zubair, Mohamra and Ahwaz and the Persian Consul of Eushire. This was done to the satisfaction of the Department. For his multifarious and delicate duties at this front in the first world war Tiwana was promoted to the rank of Major and awarded knighthood, the distinction of a K.C.I.E. in 1916 and in 1920, Tiwana was promoted to the rank of Honorary Lieutenant-Colonel in British Land Forces and granted the rank of Honorary Karnal in Indian land forces on 28th May 1930 By British King. Tiwana was granted the rank of Honorary Major General in Indian Land Forces by King George 5th on 1st of May 1935. He was the 1st Indian who got this rank of Major General.<sup>214</sup>

Tiwana attended Public functions in convalescence. Though only partially recovered, Tiwana joined the Durbars in Pindi and Lahore in April 1927. Latter on he was given the distinction of being made an Aide-de-Camp to His Excellency, the Viceroy on the occasion. In these durbars special references were made to Tiwana's conspicuous services in order to induce others to follow his example. Tiwana spent money during the war and contributed to the war loan, etc. He also spent large sum of money during the various campaigns on himself as well as his private servants. All his services in the Army were performed without emoluments. Tiwana sustained a considerable financial loss owing to his absence from home being unable to supervise personally his property. The absence of his tenants who enlisted in the army during the War adversely affected his agricultural income. Apart from all this lie contributed towards the various funds and loans raised during the War. The landlords and other notables of the district Sargodha supported the war efforts of the Government. They made liberal contributions in money and material, provided recruits by using their

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<sup>214</sup> (Unpublished) different papers of Tiwana family.

personal influence and got lavish rewards from the Government.<sup>215</sup> Tiwana organised Military Garden parties in Delhi on behalf of the Indian Army in honour of their Royal Highnesses, the Duke of Connaught, and the Prince of Wales during their visits to India. The functions were considered to be a great success Deputation of the West Punjab Mohammadans and the spiritual leaders. The 19th Lancers consisted of three squadrons: 'A' was drawn from the Sikhs of the Amritsar district. 'B' from the Hindu Jats and 'C' from the Muslims of the Salt Range in Sargodha district.

This did not however result in communal polarization partly because the headquarters' squadron consisted of mixed classes. But mainly because of the strong loyalty to the regiment which arose not only from the common experience of active service, but from the number of sons who followed long established family traditions of enlistment. Malik Umar Tiwana in his address to the regimental reunion of November 1935 highlighted the importance of military service for the Punjab tradition. There then followed a stirring address from our recently appointed Honorary Colonel, Sir Umar Tiwana, the regimental history relates, who stressed the staunch loyalty of the Army to the Crown, the fine reputation of the Regiment and the bond of comradeship between all classes and creeds when united by the Regimental spirit. Malik Umar Tiwana concluded that it may well be that the creation of this unity was the greatest achievement of the Indian Army and its British officers.<sup>216</sup>

British Government introduced a disputed law as Rowlatt Act in 1919, which equated political activity with sedition. It was opposed and considered as a black law. The people of Punjab made strong protest and intensified the turmoil in the province. On government's reply with increased repression and a tragic incident of Jalianwala Garden took place on April 13, 1919. It was the time when Punjab was in a state of ferment during the years immediately after the First World War, discontentment and resentment among the people against the British was. It raised high because of economic, political and international reasons. Economically an enormous rise in the prices of food grains and other essential commodities during the war had increased the hardships of the common man. Internationally, Russian Revolution of October 1917, shook the world and gave a new impetus not only to the liberation movements

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<sup>215</sup> Maxwell Studdy Leigh, *The Punjab and the War* (Superintendent, Government Printing, Punjab, 1922). mentioned in Iqbal, *Tehreek-E-Pakistan Aor Sargodha Ki Yaden*.pp.126-128

<sup>216</sup> Talbot, *Khizr Tiwana, the Punjab Unionist Party and the Partition of India*, 9.p.41



of the subject peoples but also to the revolutionary movements of the oppressed classes for social change. The success of Russian Revolution gave them a new dimension to outgoing Ghadar movement.<sup>217</sup> Owing to the Punjab Disturbances, the Third Afghan War, fought in May 1919 and the Turkish Peace Terms, Khilafat Movement a critical situation arose in the country. Tiwana organized the Western Division near the seat of Kabul- War and collected the notables as well as the Spiritual leaders who declared their policy in emphatic terms in the form of a farewell address to the departing Governor Punjab Michael O Dwyer protesting against the action of the Amir of Afghanistan. It also assured to co-operate with the Government wholeheartedly. In disturbances of Punjab 1919, Sir Umer Tiwana worked in connection with Army. He was asked to watch the Indian Troops within the affected areas so that the agitators might not get at their fidelity as a general rising was apprehended. He worked with General Beynon and Colonel Money and for this Purpose he employed a large number of reliable men who constantly visited the soldiers in the various cantonments and kept him informed of their feelings.<sup>218</sup>

Tiwana worked with Police, Publicity Bureau and Martial Law authorities. He helped the Police by supplying them with the information gathered by his own agents, who were brought from his own villas and spread in Lahore and its suburbs. He contradicted through the Publicity Bureau all the false rumours which were reported to him by his agents. Tiwana worked in connection with the Martial Law authorities, giving them every possible help. He helped to Railway passes, night passes, etc. Tiwana made Lahore his headquarter during the time to be present and ready to help the Punjab Government, whenever required. During the troubles of 1919, at Amritsar, Gujranwala and elsewhere the district remained quite. Subsequently, agitators began to visit Sargodha district from time to time. Efforts were made by various members of the Bar to encourage disaffection. Partly in connection with the general Khilafat agitation which was going on at that time. But more practically in order to assist the meetings of the Congress elsewhere in the province. The wiser heads in district Sargodha, however, remained aloof from the movement. The influence of Tiwana Maliks, and other leading residents, was so strong that, except Sargodha and a few other towns, the district on the whole remained unaffected.

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<sup>217</sup> Javed, *Left Politics in Punjab, 1935-47*.pp.64-65,67

<sup>218</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."p.62

Sir Umer Tiwana expressed his sympathy with khalafat issue. He prepared an address, in the beginning of the Khelafat Movement in Sargodha. Tiwana got the signatures of these peers on the address, Peer Badshah Gilani Bher, Peerr Nasiruddin Shahpur, Sahibzada Muhammad Sadullah Sial Sharif. Tiwana presented this address to the Governor Punjab, Michael O Dwyer. In the address it was stated that whatever decision regarding the future of Turkey was taken by the British Government would be acceptable to Turks.<sup>219</sup> Tiwana also presented a resolution in the council of state in India on February 21, 1921, regarding an important issue of khalafat for the Muslim.<sup>220</sup>

In Sargodha, where at one time strikes were observed with considerable prospects of success, the Congress action of Shaikh Daswandhi, a Municipal Commissioner, who was made Lambardar of the civil station in recognition of his services for keeping his shops opened and preventing complete strikes and shutter down, rendered the whole agitation abortive. When large bodies of Punjabi Mohammadan soldiers were disbanded at a time when famine conditions were prevailing and Nhilafatists were trying to get at their fidelity. Sir Umer Tiwana organised large religious meetings in which the best preachers were invited from far and near on decent payments to instill in the minds of these people doctrines of loyalty, so that they may not be carried away by the propaganda of the Khilafatists. They may live as peaceful citizens as ordained by the religion. This also meant to show to other communities who were holding religious meetings that the Mohammadans of the area were prepared to Show united front to support the Government in case of a disturbance.<sup>221</sup> Tiwana worked in the district Sargodha during these disturbances. He was sent to Sargodha district, he managed to raise within six hours of notice a large body of horse-riders and footmen with adequate transport to guard 36 miles of railway line in his district Sargodha which was in danger of being dismantled. Some of these men were kept in employment for months together guarding the stations, etc. During this 1919 Revolt satyagraha, both the Noons and Tiwanas of Sargodha provided contingents of horsemen to patrol the Railway line and in their Sargodha district that lay down in 1904 from Sargodha to

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<sup>219</sup> Rasool, "The History of Sargodha." p.209

<sup>220</sup> Imtiyaz, *Zila Khushab: Tarikh, Saqafat, Adab*.p.105

<sup>221</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana." p.34

Mianwali. Malik Umer Tiwana presented his only son Malik Khizar Tiwana and himself with a larger number of horse riders than furnished by anyone else in the Province. Tiwana himself took charge of a long section of line and steel made Railway Bridge on Jhelum River between Khushab and Shahpur.<sup>222</sup>

All the agitators and hostile critics tried to prove that the provincial Governments and the Government of India were unjustified in the steps they took to quell the disturbances by proclamation of the Martial Law which were considered to be the outcome of a conspiracy organised not only within the country but also leaving its connection with the enemies of his -Majesty's Government abroad. He tried to explain the seriousness of the situation. For fact finding, Hunter Commission was constituted on disturbances of 1919. Tiwana was asked by the authorities to help in bringing to light the actual state of affairs before the Hunter Committee. In this connection Tiwana visited most of the places where disturbances had occurred. Even approaching the Peshawar authorities and the Frontier tribesmen, and after ascertaining the facts from the leading gentlemen of the Punjab, he gave the lists of reliable persons who knew the facts of their respective localities in the Punjab Government and helped it throughout by co-operation and advice. Tiwana himself was the only Indian witness who was heard "in camera," by the Hunter Committee and his comprehensive statements dealt with all the minute phases of the disturbances. Tiwana's work was appreciated and commended by the General Officer Commanding. In recognition of these services, he was mentioned in dispatches and promoted to the rank of Lieutenant-Colonel. He was in possession of the Kabul War Medal.<sup>223</sup> Governor Punjab instructed to Chief Secretary to the Government of Punjab, in 1920, to write the letter and expressed thanks to Lieutenant Colonel Sir Umar Hayat Tiwana, from Government of Punjab for his services, he rendered during the disturbance of the year 1919, in the Punjab.<sup>224</sup>

Third Afghan War was fought from May 30, to August 8, 1919. Malik Umar Tiwana and 19 years old his only son Malik Khizar Tiwana both took part in this war. They were volunteered for the front. Malik Khizar Tiwana was sent to the Thal Front.

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<sup>222</sup> "War Services of Shahpur District."p.61 and "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."p.202

<sup>223</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."pp.61,66,70

<sup>224</sup> Chief secretary, "A Letter to Lieutenant Colonel Sir Umar Hayat Tiwana, September 20, 1920," ed. Government of Punjab, Sr. 46 (1920).

While, Sir Umer Tiwana attended Public functions in convalescence. Though only partially recovered, Tiwana joined the Durbars in Pindi and Lahore in April 1927. Latter on he was given the distinction of being made an Aide-de-Camp to His Excellency, the Viceroy on the occasion. In these durbars special references were made to Tiwana's conspicuous services in order to induce others to follow his example. Tiwana spent money during the war and contributed to the war loan, etc. He also spent large sum of money during the various campaigns on himself as well as his private servants. All his services in the Army were performed without emoluments. Tiwana sustained a considerable financial loss owing to his absence from home being unable to supervise personally his property. The absence of his tenants who enlisted in the army during the War adversely affected his agricultural income. Apart from all this he contributed towards the various funds and loans raised during the War. The landlords and other notables of the district Sargodha supported the war efforts of the Government. They made liberal contributions in money and material, provided recruits by using their personal influence and got lavish rewards from the Government.<sup>225</sup> Tiwana organised Military Garden parties in Delhi on behalf of the Indian Army in honour of their Royal Highnesses, the Duke of Connaught, and the Prince of Wales during their visits to India. The functions were considered to be a great success Deputation of the West Punjab Mohammadans and the spiritual leaders. The 19th Lancers consisted of three squadrons: 'A' was drawn from the Sikhs of the Amritsar district. 'B' from the Hindu Jats and 'C' from the Muslims of the Salt Range in Sargodha district.

Umer Tiwana was sent as Special Service Officer to the Northern Command and attached to the Headquarters in Peshawar. Umar Tiwana worked as a Special Service Officer in this war. He remained at the Front till it was over. During his stay, there he dealt with thousands of cases of the soldiers for grievances purpose he had to visit all the lines of communication from Peshawar to Dacca. He offered important suggestions on various questions and wrote pamphlets for the use of the British officers on the administration in the district so as to enable them to refer the soldiers' cases to the civil authorities in the proper form. Tiwana organised lawyers

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<sup>225</sup> Javed, *Left Politics in Punjab, 1935-47*.pp.64,65,67

associations to help the soldiers with legal advice. He went on, working even when he had again a severe attack of Arthritis and swelling of the knees.<sup>226</sup>

### **Sir Khizar's military Career**

Major Nawabzada Sir Malik Khizr's military career inevitably appears undistinguished in comparison. But Tiwana also saw action in the cause of the King-Emperor. Sir Khizr Tiwana volunteered for service at the time of the 1919, during the disturbances in Punjab. He was attached to the 17th Lancers which guarded Governor House and other public buildings in Lahore. He took part in 3rd Anglo-Afghan war. The hooligans feelings against Umar Tiwana and his son Khizar Tiwana, while at Lahore during the Disturbances, Malik Khizar Tiwana was attached to the 17th Lancers which contained a squadron of men of his own clan. He remained with them on duty at the Governor House and various other places where he had once to disperse even the students of his own college and class along with the mob, for which he had to be withdrawn from the college which proved detrimental to his studies and career. The hooligans thought that while the soldiers of other classes had revolted, only Umer Tiwana connected with him and his son Khizar Tiwana was still against the people. Malik Khizr accompanied the regiment to the front at the time of third Anglo-Afghan War with his father Malik Umer Hayat Tiwana in Khyber, Peshawar sector. Although still Khizar Tiwana only a teenager and student of the Government College volunteered for service, earned a mention in dispatches and was rewarded with an O.B.E. In a letter, Sir Khizar Tiwana received high appreciation from Command and Staff War Office, as 2nd Leftinent in 17th Cavalry, for distinguished services rendered in third Afghan War.<sup>227</sup>

Tiwana continued his services for peace. He was a consistent worker in the interests of law and order, during the disturbed years. The military connection coloured Umar's and Khizr's political outlooks. It strengthened both their loyalism and non-communal stance. Sir Khizar Tiwana, took the commission in Indian Land Forces as honorary rank of second Leftinent, on November 24, 1919. Later, Tiwana was attached with 17th Cavalry, from Indian Land Forces, as an Honorary Officer, on

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<sup>226</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana." p.12

<sup>227</sup> Command and Staff, "A Letter to Second Lieutenant Malik Khizar Hayat Tiwana, August 3, 1920," ed. War Office, Sr.3 (Simla1920).

October 21, 1921.<sup>228</sup> His father, Sir Umer Tiwana, who had gotten a prominent and effective status in British Indian Army, utilised his influence for his son Sir Khizar Tiwana for his promotion in the army. On Sir Umer's request, Sir Khizar was promoted on the Honorary Rank of Captain, in Indian Land Forces, on April 17, 1923.<sup>229</sup>

Malik Umer left for England in 1929-34 as the member Secretary of state for India. Malik Sir Khizer Tiwana supplied large number of men to the Police force for the coming troubles consequent on Civil Disobedience movement in 1930, launched by the Congress. He got large reserve men from whom Government can draw recruits at an emergency. Apart from the above he got zoo horsemen and foot ready March under his son to any disturbed area which may be assigned to him to quell the disturbance. Malik Sir Khizer was appointed as honorary assistant recruiting officer for Sargodha and Jhang districts on July 8, 1926. He was attached with 15th Lancers. Besides his regular recruiting work, he raised a special force of 175 mounted police, at a very short notice from the Punjab Government. This mounted police had to control the criminals at Salt range in Sargodha. Thus, regular cavalry would relieve. Tiwana was asked by District Police Office Lahore for this recruitment. Tiwana was much thanked by district police office for the large party of the recruits.<sup>230</sup> For this important service Sir Khizar Tiwana had to face many troubles. Government of Punjab realized these and deeply grateful for all Tiwana's troubles that he had taken in getting excellent recruits for the additional Police.<sup>231</sup> The Army headquarters asked Tiwana to work in the northern Command area with Colonel Boville intelligence officer, during the Red-Shirts movement in N W F P. Sir Khizar Tiwana served throughout at his own expense. Tiwana played remarkable role in very dangerous conspiracy against British Government in Army in 1930. All India National Congress prepared a conspiracy to agree the Army rebel against Government in Peshawar. Government imposed Martial-law to suppress this conspiracy, from August 1930 to January 16, 1931. Its serious consequences and Government worry can be observed

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<sup>228</sup> Army Headquarters India, "A Letter to Malik Khizar Hayat Tiwana," ed. Military Secretary Branch, Sr.4 (Simla October 21, 1921).

<sup>229</sup> "A Letter to Malik Umar Hayat Tiwana, July 19, 1924," ed. Military General Secretary Branch, Sr.80 (Simla 1924). and "A Letter Dated September, 1924," ed. Military Secretary Branch, Sr.1 (Simla 1924).

<sup>230</sup> District Police Office Lahore, "A Letter to Captain Malik Khizar Hayat Tiwana, May 16, 1930," Sr.69 (Murree 1930).

<sup>231</sup> Lahore, "A Letter to Malik Khizar Hayat Khan Tiwana, May 20, 1930," Sr.66 (1930).

from the police letter dated July 4, 1930. J. M. Ewart, Deputy Inspector General of Police, Criminal Investigation Department, Punjab, wrote this letter To All Superintendents of Police, "you are no doubt fully aware both to the fact that the Congress is now-a-days making a deed set against soldiers with the object of shaking their allegiance and to the paramount importance of doing everything possible to protect both soldiers and our own men against such attacks".<sup>232</sup>

Sir Khizar Tiwana served diligently to suppress this conspiracy of Congress, in Peshawar. For this successful loyal work, Tiwana was specially thanked by the Commander-in-Chief of British Indian army and British King George Fifth. Tiwana was awarded O.B.E (Military) on June 3, 1931.<sup>233</sup> It was Sir Khizar Tiwana's responsibility to inform the higher civil and military authority about the security related and political circumstances of Sargodha district. Tiwana family had been preformed such services since 1857. But, after the disturbance of 1919, Tiwana preformed these services more actively, so that government might adopt precautionary measures to control the law and order situation. Government could also suppress the anti Government Movements. Government remained successful to control the circumstances in Sargodha district. In spite, the attempts were made to create the disturbance in Sargodha.<sup>234</sup> Provincial and district administration continuously connected with Tiwanas. It received intelligence information and consulted with Tiwanas regarding the district peace and security.<sup>235</sup>

Malik Sir Khizar served in district board administration Sargodha, during the year 1927 to 1928. He received the appreciation by ministry of local self government Punjab, on June 29, 1929, for the cause of peace and district administration.<sup>236</sup>

After the outbreak of Second World War, Malik Khizr Tiwana took the charge of the manpower committee of the Punjab War Board in 1940. He also had the Civil Defence Department and he kept peace. He was awarded a K C S I, in 1946. He was

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<sup>232</sup> "A Letter by J.M. Ewart, Deputy Inspector General of Police, July 4, 1930," ed. Punjab Criminal Investigation Department, Sr.144 (1930).

<sup>233</sup> George Fifth, "A Letter to Honorary Captain Malik Khizar Hayat Khan Tiwana," Sr 143 (June 3, 1931).

<sup>234</sup> Malik Sir Umar Hayat Tiwana, "A Letter to Mr. Red," Sr 47 (December 20, 1935), in reply of letter dated December 15, 1935 asking Sir Umar's civil and military services and political circumstances in Shahpur (Sargodha) District, which were provided

<sup>235</sup> Superintendent of Police Sargodha, "A Letter to Captain Malik Khizr Hayat Tiwana, September 6, 1930," Sr.62 (1930), desire to see for discussion of important official matters

<sup>236</sup> (Unpublished) different letters to Tiwanas

present throughout the Jubilee at London in 1935 and received the Silver Jubilee Medal.<sup>237</sup>

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<sup>237</sup>"A Letter by King George Fifth to Sir Umer and Sir Khizar for Paricipation of His 25th Anniversary," (1935)..



## **Chapter No. 4**

### **TIWANA IN POLITICS**

Tiwana's active politics began in early 20th century. It was the time when the impact of Aligarh Movement had emerged. Muslims of India had received the political consciousness and decided to practically take part in politics. To inspire this situation, many social and political organizations were established in Punjab and its branches in Sargodha as Anjuman Numania Lahore, Anjumen-e-Islamia and Anjuman-i-Himayat-i-Islam Lahore. Most prominent was Anjuman-i-Himayat-i-Islam Lahore in these Anjuman.

Malik Sir Umar Tiwana completed his education in 1897, and he found this political atmosphere in Punjab and Sargodha. He proved himself to be an enlightened landlord. He took the membership of Anjuman Numania and Anjumen-e-Islamia. Anjumen-e-Islamia was established in 1869 and later its branch was founded in Sargodha. The centre of its activities was the Jamia Mosque Block No one Sargodha. At that time, this mosque was the centre of all other social and religious activities of the Muslims of Sargodha. Muslims of Sargodha started their political activities from this Mosque. Basically, Anjumen-e-Islamia Sargodha was a social, educational and religious Muslim's organization, but it also gave political consciousness to the Muslims of Sargodha. During the Agrarian Movement 1907, Anjuman-i-Islamia issued manifesto, expressed its loyalty to the government and disassociated from the agitation. Sir Umer Tiwana was its guardian and he used to give it financial support generously. Mian Khan was its secretary. This Anjuman administrated Jamia Mosque Block No 1 Sargodha. Anjumen-e-Islamia Sargodha also administrated two primary schools; onee girls and other boys' primary school. This Anjuman used to hold a meeting and took out procession on July 7, each year to celebrate the birth of Holy Prophet Muhammad peace be upon him.

Sir Umer Tiwana was also the member of Anjuman –i-Himayat –i-Islam since last decade of 19th century. He regularly took part in activities of the Anjuman and gave donation generously. Tiwana obtained prominent position in this Anjuman. This Anjuman organized a deputation. He was to wait upon Sir Luidane Lieutenant Governor of the Punjab, in order to present its problems, Sir Umer Tiwana was

appointed to lead the deputation. Ameer Habibullah Khan, the ruler of Afghanistan came to India on an official visit in 1907. Sir Umer Tiwana accompanied him throughout his sojourn in this country on his own personal expenses. Tiwana was with him when Ameer laid the foundation stone of Islamia College Railway Road Lahore and Habibia Hall of the College, which still commemorate this visit of the Ameer.

Another prominent landlord of Sargodha, Malik Mubariz Khan Tiwana, the chief of Jahanabad estate was the member of Anjuman-i-Himayat-i-Islam. He took active part in its educational, social and political activities. Malik Mubariz Tiwana was its regular donor. He was appointed as the honorary Life President of the Anjuman. He established its district headquarter at Tiwana Havaily Jahanabad in Sargodha. Thus, Sargodha was duly represented in all the activities of the Anjuman at Sargodha.

Muslims's proportion of total population in Sargodha district was 85 percent. the Hindus and Sikhs formed less than one-sixth of the total population of the district. But, These Non-Muslims were politically more organized than the Muslims in Sargodha district. Non-Muslims were in majority in urban areas of Sargodha district, while Muslims were hardly ten percent.

Though political history of Sargodha started since the annexation of Punjab in 1849. But its regular politics began in early 20th century. However, some significant events took place in the district during this period. In the mutiny in 1857, Shahpur was headquarters of the customs line included the Salt range. Mr. Ouseley was the Deputy Commissioner of the district. Mr. Wright was the Collector of Customs. Mr. Wright was brought to the assist of Mr. Ouseley a very valuable reinforcement in the shape of hundreds of men for the preventive service. All these men were armed, and natives of the Punjab or else Pathans. They created a valuable counterpoise to the mutinous company of the 46th native infantry. It formed the treasury guard. In the mean time, the 39th Native Infantry was on journey to Dera Ismail Khan from Jhelam. When they were passing through Sargodha region, a panic was spread amongst the people of Sargodha. Strange rumours began to circulate about the movement of 39th Native Infantry. People of Sargodha began to migrate to other places. The Commanding Officer of the regiment feared to listen this, while, there were 2,50,000 rupee in the Shahpur's treasury. Though the company of the 46th was there and the

Commanding Officer expressed his hope that Mr. Ouseley had not much treasure under his care in Shahpur. But It was fear for Mr. Ouseley, it might not find the mutineers. So, in the evening of May 22, 1857, Mr. Ouseley ordered a strong guard of police to march into the treasury with three English officers of the station. Police guard took possession of all the surplus money, amounting to Rs 2,50,000. Soon, a part of this money was forth with sent towards Jhelum. Other part of treasury was forth with sent towards Dera Ismail Khan. Later, under orders which were subsequently received the Jhelum consignment was recalled. A move from the 46th Native Infantry, which took it in the first instance was a most ably planned. Under this plan, at the same time, the Indian troops were turned out of the treasury fort. A police battalion was fortified as garrisoned on the treasury fort. For its provision, a well was dug to supply the drinking water. A came, when some villages of Sargodha wanted to be in an unique state. Mr. Ouseley posted ten police horse on the confines of these so called tract of land. There was no mutiny that took place in the sepoys in the district. The wild tribes of the district remained peaceful, while there break out in their some brethren in the Multan division. There broke out the mutiny of a portion of the 9th Irregular Cavalry in Multan region. So far as, mutineers were called out by the Deputy Commissioner, two or three of the customs officers and a number of the police. These mutineers were pursued by the police, the soldiery and district officers of five or six districts. They were on their trail and gave the mutineers no rest until Captain Hockin came there. He arrested them in the Jhang District, before entering into the Sargodha district. Official forces killed all these mutineers. In Sargodha, an Indian clerk in the customs office was detected. He was making attempt to unite the Hindus and the Muslims against the Colonial Government. He was apprehended, convicted and given capital punishment. In the mean time, a force of local levies was raised in Sargodha district. Thus affording vent to the warlike spirit of the martial tribes of the district Sargodha. These were the martial tribes, who chafed at inaction, and probably would have fretted us had not a legitimate object. Thus, a legitimate object been given them on which to spend their strength. Of these levies upwards of thousand horses were raised from among the Tiwanas of Sargodha alone. Deputy Commissioner Shahpur Mr. Oseley described his relief at their departure as great act.<sup>238</sup>

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<sup>238</sup> Government of Punjab, "Punjab Mutiny Report."

Though the other major tribes of Sargodha, as Tiwanas, Noons, Balouchs, Awans, Sials, Mekans, Negeyanas, Luks, Syeds and Prachas were peaceful. But, the people of Bhera, which was a Tehseel of Sargodha, took part in mutiny, under the command of Jahad base Maulvi Shamsulhaq and Mirza Safder Baig. They were descendants of Mirza Ahmad Baig, who was the area commander of Syed Ahmad Shaheed. Mirza Ahmad Baig died with Syed Ahmad Shaheed fighting against Sikhs at Balakot in 1831. This fire could be extended upto whole district.<sup>239</sup> In this crucial time of imperialism, Deputy Commissioner Mr. Oseley was anxious to get Tiwana's help and cooperation. But both the parties were still doubtful, had no confidence in each other because of newly emerging sensitive circumstances. However, Tiwana provided complete help and cooperation to British. In this terrible situation, the three most leading Tiwanas, Malik Fateh Sher Khan Tiwana, Malik Sher Muhammad Khan Tiwana and Malik Sahib Khan Tiwana rendered loyal active services for peace. The Sikhs, on the whole, unexpectedly, sided with the British. Tiwanas feared, lest the Sikhs may gain their lost position, to the great detriment of these Muslims chiefs. This self-interest and fear was one of the causes that led to Tiwana's whole-hearted support to the British in mutiny in 1857. Tiwanas had good relations with British since Anglo-Sikh wars. Later Tiwanas performed also well within Sargodha and Punjab. At the time of mutiny, Malik Fateh Sher Khan left the Punjab with about 500 horses and joined British commander General Van Contlandt, and served with great distinction and loyalty. The services of Malik Sher Muhammad Khan Tiwana were distinct from those of his cousin Malik Fateh Sher Khan Tiwana. He was first employed, from June to December 1958, in the Jalandhar Doab, and assisted in keeping that part of the country tranquil. He then, with his 300 men, volunteered for service down country and fought in Awdh Bareilly, and in several actions during 1858, succeeded with distinction.<sup>240</sup> Here in Shahpur, when deputy commissioner Shahpur Mr Ousley received the news of mutiny, he called Malik Sahib Khan Tiwana. Tiwana rode over from Mitha Tiwana to Shahpur. Malik Sahib Khan Tiwana immediately reached Shahpur to follow his orders. Mr. Ousley asked Tiwana to help the British in order to crush the mutineers, Malik Sahib Khan Tiwana at once accepted and assured his complete help.<sup>241</sup> Malik Sahib Khan Tiwana offered to Mr.

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<sup>239</sup> Farooqi, *Tareekh-E-Bhera*.p.220

<sup>240</sup> (Unpublished) *District Gazetteer Khushab*.p.46

<sup>241</sup> Mehr, *Sir Umar Hayat Khan Tiwana*.p.162

Ousley, he had 30 thousand rupees, fifty horse riders and he could raise three hundred. Tiwana also told Mr. Ousley he had a lot of weapons stored underground. If no questions would be asked about these underground stored weapons, he could find out these arms too. Mr. Ousley gave permission and Tiwana prepared a cavalry of three hundred horse riders with arms on his own sources. Tiwana reached Jhelum to control rebels with British army.<sup>242</sup> Malik Sahib Khan also fought in Ambala, Amertsar, Delhi, Kanpur, Kalpi, Gowaleyar, central India, and took part in fighting against prince Feroz Shah in Ranod. Malik Sahib Khan fought against the rebels of 14th Infantry stationed in Jehlum.

There were very little political activities in Sargodha district upto the end of 19th century. It was a backward district. Its soil was barren and not cultivatable. There was no canal irrigation system in the district normally the people were living near the banks of River Jhelum and Chenab. The land between Jehlum and Chenab was just scrub and waste, inhabited very sparsely by some wandering herdsmen, who were called junglis. They kept sheep goat and buffalo. They raised a little grain. Furthermore, this area was owned by feudal lords, hence no substantial political activities were reported to have occurred during these days.

The twentieth century brought a new era of hopes for the inhabitants of this area as well as for new settlers. British constructed a vast canal irrigation system in Punjab including Sargodha. It ushered in an era of financial stability. The railway lines, roads and postal system were established. It linked with the outside world. It brought a new awareness to the people of Sargodha. Settlers from North-East district of Punjab, as Gujrat and Sialkot were given the lands on nominal rates at the area of Kirana Bar and Kusar Bar in Sargodha. New Chacks and Markets were established. Malcum Hely, Deputy Commissioner of Sargodha, played major role to establish new markets in Sargodha and its Tehsil Bhalvall in 1908. New populations were established near these markets, which increased the larger Towns. The new towns, as Bhalwal, Kotmomin and Sillanwali began to flourish.

There was ninety percent Non-muslim population in urban areas of Sargodha. Muslim population was in majority in rural areas. Muslims had also majority in overall the district. Non-Muslims had hold on the trade of the district. Thus, overall,

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<sup>242</sup> Talbot, *Khizr Tiwana, the Punjab Unionist Party and the Partition of India*, 9.p.48,69,168

Sargodha district with its predominant Muslim population was virtually being ruled by the Hindu minority. All India National Congress was established in 1885, and this Hindu minority of Sargodha joined it. So, the political life was dominated by the Congress in Sargodha. Congress, which had organized, held its processions in Sargodha. It was headed and financed by men like Dr Lehna Singh advocate, Babu Peyaray Lal Advocate, Malik Brij Lal Advocate, Master Gori Lal and Har Kishan Singh. Dr Lehna Singh advocate was the president of Congress district Sargodha. While Har Kishan Singh, who was the owner of the United Bus Company, provided a big financial support to the Congress Party.<sup>243</sup> These prominent Congress leaders of Sargodha were also taking part in provincial and central politics.

An agrarian movement was launched in Punjab in 1907. To protest against the government enactments, a large number of peasants gathered in Faisalabad in the neighbourhood of Sargodha, on 21 and 28 February 1907.<sup>244</sup> The prominent leaders of this movement were Lala Lajpat Rai, Ajit Singh, Ghasita Ram, Kartar Singh and Mehtab Singh Barrister at law. Mehtab Singh belonged to Sargodha and he raised political activities here. Protester peasants highlighted the exploitation of the country by the colonial Government and always quoted that it was intolerable that one hundred and fifty thousand Englishmen should rule over thirty crore Indians.<sup>245</sup> This movement was supported by such important sections of the society as the peasants, workers, students, governments' employees and all other shades of freedom fighters. It had alarmed not only the British rulers but also the Indian feudal class. Both the native and the colonial exploiters saw in it a menace to their own interests, consequently the landlords hastened including Tiwanas of Sargodha helped the English authorities to crush this movement. Feudal lords, included The Tiwanas of Sargodha, organized a meeting in Patiala on 19 May 1907, and passed a resolution sharply denounced all activities and praising the British rule.<sup>246</sup> Malik Umer Hayat Tiwana, who was the only man chosen by the Government in the district at the time of

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<sup>243</sup> Mufti Muhammad Tufail Goandi, pp.13-14, (Tufail Goandi was a Muslim League worker at Sargodha during the 1940-47)

<sup>244</sup> Singh, *Deportation of Lala Lajpat Rai and Sardar Ajit Singh*, 4, p.51

<sup>245</sup> Ibid, pp.48,45,51

<sup>246</sup> "(Unpublished) a Brief Account of the Career of Major General Nawab Malik Sir Umar Hayat Khan Tiwana." p.8

the Rawalpindi and other riots in the Punjab to keep ready to proceed with a large body of men to any place where his services might be needed.<sup>247</sup>

Sir Umer Tiwana started his political life in 1906. It was the time, when the Muslims of all India came practically and collectively in politics. They formed a Simla Deputation in 1906. It was a Muslim representative cross the country. Its base was separate nation that proved a milestone in the history of the Muslim struggle for independence. Sir Umer Tiwana was its member to represent from Sargodha. In the official list of the members of the deputation quoted, the name of Malik Sir Umer Tiwana as the representative from Sargodha appears at number 3. It shows his political wisdom and social importance as the only representative of the rural areas of the western Punjab. By Tiwana, Sargodha District had the honour of representing the whole of the present Pakistani Punjab outside Lahore. This deputation ensured to the Viceroy that the Indian Muslims would be faithful to the British Indian Government. They presented major demand for constitutionally Indian Muslims be accepted a separate nation and allocated their representation in different institutions and legislative bodies. So that Muslims could be able to protect their rights. Sir Umer Tiwana took active part in this deputation. It appears his representative position, his attachment and devotion for the rights of the Indian Muslims. The acceptance of the Deputation's demands for separate representation proved to be a turning point in the history of the Subcontinent. Its final and inevitable consequence was the creation of Pakistan.<sup>248</sup> After Simla Deputation, the members of deputation held consultation among themselves as to the possibility of forming a political organization. Finally, a session of Muslim leaders held was at Dhaka on December 30, 1906 under the presidency of Nawab Waqar-ul-Mulk. It was decided to form a political party as All India Muslim League.<sup>249</sup> Provisional committee consisting of 60 members, including members of the Simla Deputation was appointed to draft the constitution and the rules and regulations of the new organization. The same was placed before the session of the League on December 29 and 30, 1907 in Karachi and were adopted after thorough scrutiny. As Sargodha was represented through Malik Umer Tiwana in the provisional

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<sup>247</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."p.10

<sup>248</sup> Jamil-Ud-Din Ahmad, *Early Phase of Muslim Political Movement*, vol. I (176, Anarkali, Lahore: Publishers United Ltd, 1968).p.82

<sup>249</sup> Tiwana, "Socio-Political Role of Tiwanas in Colonial Punjab.", (the grandson of Malik Sir Khizar Tiwana, with reference of written statement in Lahore Museum 1st floor.)

committee, it took active part in all these deliberations. The 1st list of members was to include a member of the provisional committee appointed in Dacca and thus Sargodha got a respectable place in this list as well. Tiwana was present in this session, so he was one of founder members of All India Muslim League.<sup>250</sup>

Sir Umer Tiwana was nominated by government, as the member of Punjab Legislative Council for two years on January 1906. He was the youngest member at the age of 32, ever taken in the Punjab Legislative Council. Owing to Tiwana's good work in the Punjab Council he was re-nominated for another term for two years on January 1908 up to December 1909. From Sargodha another member, who served in the Punjab Legislative Council was also a Tiwana, he was Malik Mubariz Tiwana chief of Jahanabad estate. Malik Mubariz Tiwana was nominated its member on January 1910. He took active part in its proceedings.<sup>251</sup> Mubariz Tiwana was a Philanthropist and a donor of many Muslim educational, welfare and political organizations. Malik Mumtaz Khan Tiwana, the brother of Malik Mubariz Tiwana, was nominated the member of the Punjab Council from 1923 to 1926. Malik Khuda Bakhsh Tiwana, chief of Khowajabad Estate, served as the member of Punjab Legislative Council 1925-1926. Malik Allah Bakhsh Tiwana, also served as the member of Imperial Council 1931. Other notables of district Sargodha, who served as the member of the Punjab Council were Malik Feroz Khan Noon in 1920. Noon served as minister of education in Punjab in 1926. Nawab Muhammad Hayat Qureshi, chief of Sahbowal in Sargodha served as the member of Punjab Council 1926-1936 from Sargodha.<sup>252</sup>

Sir Umer Tiwana served two consecutive terms in the Provincial Legislative Council from 1906 to December 1909. Then, he was nominated the member of Imperial Legislative Council Calcutta for four years from 1909 to 1913. Tiwana was renominated on the Imperial Council as a representative of the Mohammadans in 1913, most of the recognized Muslim bodies having sent up his name for selection in appreciation of his services while on the Imperial Council in the previous term and in other capacities. Thus, Sir Umer Tiwana served in Viceroy's Imperial legislative Council Calcutta up to 1920. With the promulgation of New Reforms of 1919, being a

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<sup>250</sup> Mehr, *Sir Umar Hayat Khan Tiwana*.p.321

<sup>251</sup> Abdul Hameed, "Muslim Separatism in India," (Lahore: Oxford University Press, 1967).pp.75-76

<sup>252</sup> Punjab, "Punjab District Gazetteers Shahpur District."p.16



most senior member of the legislature in India, Tiwana was nominated the member council of state in India for eight years, from 1921 to 1929. On its completion, Tiwana reached the highest political rank when he was nominated as member of Council of Secretary of State for India in London, for five years, from 1929 to 1934. It was a great honour and representation for Sargodha that one of its residents represented this part of the country in various bodies continuously for 28 years.

The record of these bodies shows that Sir Umer Tiwana took active part in the proceedings of these bodies. He rendered to the public in general. He particularly raised for the rights of Muslims, land owing classes, the agriculturists and rural masses. He tried to protect the interests of Indians and those Indians, who had settled in South Africa. Tiwana also highlighted the educational problems, unemployment, and separation of judiciary from executive. He criticized the Lucknow Pact and supported the separate representation.<sup>253</sup> He demanded that the number of Muslim seats in the Punjab Council, be fixed according to their proportion. Speaking in the Council of State, Malik Sir Umar Tiwana said, "The Muslims of the Punjab are against this pact, because wherever they were numerically a minority, they remained as such. But where they were in majority, i.e. in the Punjab and Bengal, they were reduced to a minority. We got no benefit out of this pact."<sup>254</sup> Tiwana opposed this Pact on the basis of weightage system, he observed that Muslim majority shall turn in to minority in Punjab and Bengal, and there would be no use of Muslim representation increase in Hindu majority provinces. Tiwana continued his struggle for separate Muslim representation. Being a member of Punjab Legislative Council, Tiwana opposed the famous Colonization Bill. He was the only member who stood against this Bill to the last. Though the Bill was passed in the Provincial Council, but it was vetoed by the Viceroy. Sir Umer Tiwana supported the amendment of the Land Alienation Act 1900, a measure which has proved very helpful and beneficial to the land owing classes. Tiwana successfully opposed the combination of the Congress party composed of the members from the urban population. He put forward the views of the rural masses particularly the agriculturists, who had hitherto not been adequately represented. He advocated their cause in all the important matters which came before the Council. Tiwana's work as a Muslim member was appreciated very

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<sup>253</sup> Mehr, *Sir Umar Hayat Khan Tiwana*.p.201

<sup>254</sup> Khan, *Nawab Sir Umar Hayat Khan Tiwana: The Man and His Word*.pp.72,87,109

much by Muslim community. He not only spoke on all the Mohammadan questions from his own point of view, but also kept in touch with the leading men of thought in the Muslim community, by asking their opinions. Tiwana consulted with them dealing various problems from purely religious point of view.<sup>255</sup> Tiwana made his efforts to shift the capital from Calcutta to Delhi. He delivered a speech in Imperial Legislative Council on March 27, 1911. He stressed upon the need of Delhi as capital being an approachable central city instead of Calcutta. This proposal came in practice after 9 months. George 5th announced, Delhi as capital on December 12, 1911 in Delhi Darbar. Though it was a painful celebration for Indian Muslims in which annulment of Bengal was announced. For partition of Bengal, British had declared a settled fact before it. As a member of Imperial Legislative Council, Tiwana supported in the favor of Islamic Shariat as Oqaf Bill tabled by Muhammad Ali Jinnah. Malik Umar Khan Tiwana wanted to develop Karachi Sea-port for south India in place of Bombay, Tiwana stressed it in Imperial Legislative Council in budget session of 1913. Tiwana served over two decades in the provincial and Central Legislature. Along with several other Committees, Tiwana also served in the Military Committee. He was the only member of the Council, belonging to the Army. He delivered many thoughts provoking speeches in the Councils.<sup>256</sup> Tiwana expressed his sympathy with khalafat issue in 1921. He presented a resolution in the council of state in India on February 21, 1921, regarding an important issue of khalafat for the Muslims. The other prominent persons from Sargodha, who strongly supported Tiwana's resolution on khalafat issue, were Peer Badshah Gheelani, Peer Naseeruddin, Sahibzada Muhammad Sahadullah, and Ghulam Qasam Khan of Siyal Shareef.<sup>257</sup>

A resolution was tabled in council of state on March 25, 1925, for fixing Muslims employment quota. Tiwana supported this resolution on rational basis. In the same year, the marriage age limitation bill for boys and girls was tabled in Council of State. Tiwana opposed this Bill on the basis of Islamic Shariat.<sup>258</sup>

Tiwana's political thoughts were based on Two Nations theory. Though, Tiwana was the supporter of unity with Non-Muslims. But Tiwana was of the opinion that Muslim's rights could be protected only on the basis of separate representation.

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<sup>255</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."p.19

<sup>256</sup> *Nawab Sir Umar Hayat Khan Tiwana: The Man and His Word*.pp.188,192,205

<sup>257</sup> Imtiyaz, *Zila Khushab: Tarikh, Saqafat, Adab*.p.105

<sup>258</sup> Mehr, *Sir Umar Hayat Khan Tiwana*.p.67

Tiwana did compete every effort that was made against separate Muslim representation. In March 1927 Sir Sankarn Nair presented a resolution in Indian council of state. In this resolution it was stated that neither to increase members of the councils and amendment in the constitution nor extend its powers unless Muslims and Hindus were given the right of their separate electorate. Being the member of Indian council of state, Tiwana opposed it with strong arguments in a comprehensive speech. Nehru published his report in August 1928. In this report, Muslim rights were ignored. Particularly the right of Muslim's separate representation was rejected. Tiwana denied and made strong reaction. He opposed Nehru report in council of state. He particularly criticized its recommendation of joint electorate instead of separate electorate for the Muslims. For protest The leading Muslim leaders assembled in Simla and launched a procession against Nehru report, Tiwana presided over the procession.<sup>259</sup>

The common Muslim population of Sargodha, on the whole, was either politically pathetic or lorded over the feudal chiefs. These feudal chiefs had strong loyalties to the British Raj. Villages of Sargodha, with more than 99% of the total population of the district, were not exposed to any political awareness till the 2nd decade of 20th century. Now their social and economic life had improved. With the construction of canal irrigation system their lands had irrigated. By communication development their social relations increased. They were affected by religious and socio-political events. Some events took place on national and provincial level which directly inspired the Muslims of Sargodha. They enhanced their role in the politics of Sargodha and Punjab.

### **Khelafat Movement in Sargodha**

As the great war was over, attempts were made to excite disaffection in the district, more especially by means of working on the sympathies of Muslims for the old regime in Turkey. Central Khelafat Committee was established in the session of Lucknow on September 22, 1919. Malik Lal Khan was assigned to establish district Khilafat Committees in each district of the Punjab. Majlis Khelafat or Khelafat Committees were established in different districts of Punjab including Sargodha. Two families of Sargodha played leading role in Khelafat Movement in Sargodha. They

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<sup>259</sup> Batalvi, *Iqbal K Akhri Do Sal*.p.126

were Peers of Seyal Shreef and Bugvi family of Bhera. A district Khelafat Committee was constituted in October 1921 in Sargodha under the patronage of Khawaja Ziyah-ud-Din, peer of Sial-Shreef. Maulana Muhammad Husain, the teacher of Darul Aloom Seyal Shreef was the president of Sargodha district Khelafat Committee. Maulana Zahoor Ahmad Bugvi of Bhera was its Secretary. Its other active members were Maulana Noor Alam, Malik Allah Dad, Abdul Hameed Saifi and Malik Rucknuddin. The other prominent persons who strongly supported Khilafat issue in Sargodha, were Peer Badshah Gheelani, Peer Naseeruddin, Sahibzada Muhammad Sahadullah, Maulana Abdul Ghafoor, Maulana Abdullah and Maulana Ghulam Qasam Khan of Siyal Shareef. Under district Khelafat Committee, 141 sub Khelafat Committees were established in all Sargodha district. Baghvi family established Khelafat Committee in Bhera. Its head was Saith Abdul Rasheed and Maulana Zahoor Ahmad Baghvi was its organizer.<sup>260</sup>

During the troubles of 1919 at Amritsar, the district Gujranwala and elsewhere remained quiet. Subsequently, agitators began to visit Sargodha from time to time, and efforts were made by various members to encourage disaffection partly in connection with the general Khilafat agitation which was going on at that time. The influence of Tiwana Maliks, and other leading residents, was so strong that, except Sargodha and a few other towns, the district on the whole remained unaffected. Even in Sargodha, where at one time strikes were observed with considerable prospects of success, the Congress action of Shaikh Daswandhi, a Municipal Commissioner, who was made Lambardar of the civil station in recognition of his services for keeping his shops opened and preventing complete strikes and shutter down, rendered the whole agitation abortive. When large bodies of Punjabi Mohammadan soldiers were disbanded at a time when famine conditions were prevailing and Khilafatists were trying to get at their fidelity. Sir Umer Tiwana organised large religious meetings in which the best preachers were invited from far and near on decent payments to instill in the minds of these people doctrines of loyalty. So that they may not be carried away by the propaganda of the Khilafatists. They may live as peaceful citizens as ordained by the religion. This also meant to show to other communities who were

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<sup>260</sup> Muhammad Iqbal Awan, *Sargodha Men Muslim Siyasat, 1907 Se 1947 Tak* (Faisalabad: Misaal Publishers, 2004).p.138

holding religious meetings that the Mohammadans of the area were prepared to Show united front to support the Government in case of a disturbance.<sup>261</sup>

Sir Umer Tiwana expressed his sympathy with khalafat issue. In the beginning of the Khelafat Movement in Sargodha, Malik Umar Hayaut Tiwana, including some landlords of Sargodha, who had always been loyal to the British, prepared an address. Sir Umer Tiwana got the signatures on the address, following peers; Peer Badshah Gilani of Bhera, Peer Nasiruddin of Shahpur, Sahibzada Muhammad Sadullah of Sial-Sharif. This address was presented to the Governor Punjab Michael O Dwyer. In the address it was stated that whatever decision regarding the future of Turkey was taken by the British Government, it would be acceptable to Turks.<sup>262</sup> Sir Umer Tiwana also presented a resolution in the council of state in India on February 21, 1921 regarding an important issue of khalafat for the Muslims.<sup>263</sup>

This type of address and resolution by Tiwana, could not satisfy the true sentiments of the Muslims of the Sargodha. They did not aloof from Khelafat issue. Public speakers namely Maulana Abdul Ghafoor and Maulana Abdullah were engaged who explained the Khelafat issue to the people. They visited from village to village. Samarna fund was collected in Sargodha district, for the help of the sufferers in Turkey. A sum of Rs 9600 was submitted to the Punjab Khelafat Committee in February 1922.<sup>264</sup>

Maulana Zahoor Ahmad Bugvi, who was a forceful and firebrand speaker of 21 years of age, was nominated as the member of the Executive Committee of Central Khelafat Committee from the Punjab. Maulana, in this capacity, regularly participated in its meetings. The role played by Peer Ziauddin of Sial Shareef was the most prominent in Sargodha. He refused to be influenced by the big landlords of Sargodha district. These landlords were loyal to the British, but Disciples and followers of Peer Sahib. Khowaja Ziyah-ud-Din Seyalvi conveyed the messages and decisions to the ladies and gentlemen. He also preached his followers to leave the government services.

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<sup>261</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."p.14

<sup>262</sup> Rasool, "The History of Sargodha."p.209

<sup>263</sup> Imtiyaz, *Zila Khushab: Tarikh, Saqafat, Adab*.p.105

<sup>264</sup> Awan, *Sargodha Men Muslim Siyasat, 1907 Se 1947 Tak*.p.142

Khowaja Ziyah-ud-Din Seyalvi along with Maulana Zahoor Ahmad Baghvi went from place to place, and addressed the Khalafat processions. Both Khowaja and Baghvi visited Shahpur, Khushab, Soon Valley and other villages of Sargodha district, to convey the Khelafat messages in simple words. Later Maulana Zahoor Ahamad Baghvi was arrested with his companions and remained in prison for one and half year.

The Khelafat Movement found its chief support in the Salt Range district Sargodha where the isolated and backward villages of Mardwal and Uchhala gave a good deal of trouble. The staunchness, however, of the Zaildars and other leaders of the public opinion in the Salt Range prevented any serious outburst of public feeling, until Turks themselves in disowning the Khilafat bubble was finally pricked by the action of the Turks themselves in disowning the Khilafat Movement. In the Village of Uchhala itself the family, which had taken the leading part in agitation on behalf of what men believed to be the aspirations of the Turks, distinguished itself in 1924 by assisting capture of the Bhukki dacoits and their helpers. In 1927 by presenting to the district Board some valuable land, which made it possible to provide an easy line of communication between Khoora on the south and the main road between Naushahra and Sodhi Jaiwali on the north. In the place of a rocky track which had in the past proved an insuperable obstacle to the extension of reasonably good communications towards the centre of the Salt Range. An attempt was made in December 1924 by Maulvi Zahur Ahmad Baghvi to work upon the religious feelings of the inhabitants of the Salt Range at Surakki village, which had one of the best recruiting records during the Great War. He attempted to persuade the people to demolish the memorial stone placed by Punjab Government in the village to commemorate its war services. He was, however, stoutly opposed by the aged Lamberdar of the village Ali Muhammad, assisted by his son Sahib Khan who was on leave from his regiment at the time. A riot nearly ensued, but was averted by the influence of the acting Zaildar, Risaldar Sajawal Khan of Kufri. Maulvi Zahur Ahmad Baghvi was bound to be of good behavior and the incident thus terminated. The family of the Lambardar was rewarded

by the allotment of a vacant horse- breeding grant of squares in the Lower Jehlum Canal Colony Sargodha.<sup>265</sup>

Mustafa Kamal Atatürk himself abolished the institution of Khelafat in March 1924. It took away the propelling force from the Khelafat Movement and it steadily fizzled out. But Sargodha district Committee continued functioning for 7 years. Now it took upon itself to counter the anti Muslim Movements like Shudhi and Sanghtan in Sargodha. These anti-Muslim Movements started by the extremist Hindus. Every walk of society in Sargodha, included the students took part in Khelafat Movement, The names of these prominent sincere workers and supporters of the Movement in the district Sargodha have been preserved in the record of Bugvi family of Bhera.<sup>266</sup>

Khelafat Movement broadened outlook of Muslims of Sargodha and created in them a burning passion for freedom. The people of Sargodha realized their inborn potentialities for standing up against foreign rulers. The experience they gained during the movement stood them in good stead in later years of Pakistan Movement. When the time came they effectively asserted themselves as powerful factor and won their share in freedom.<sup>267</sup>

### **Akali Movement in Sargodha**

The Akali Movement had been growing in strength at Sargodha in 1924-25. A large number of Sikhs left the canal colony chaks of Sargodha tehsil. They proceeded to Nabha State and to Jaito. The more influential Sikhs, who were chiefly retired military officer, found it difficult to withstand the strong feelings which existed among their community that their religion was in danger. It became necessary to take action under the preventive section of the Criminal Procedure Code against certain Sikhs who had made violent speeches. Eventually a horse –breeding Sikhs grantee died leaving as his heir his eldest son, who had fallen into the trouble at Jaito. The son was found unfit to succeed to the horse-breeding grant and was passed over in favour of the grandson of the deceased. This aroused the Sikh colonists to a realization of the serious consequences which might result from participation in the agitation against Government. Finally, in the spring of 1925 a Jatha, which was marching through

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<sup>265</sup> Sahibzada Anwar Ahmad Baghvi, *Tazkara Baghvia*, vol. 3 (Lahore: BPH Printers, 2014).pp.656-657

<sup>266</sup> Ibid.pp.456-460

<sup>267</sup> Rasool, "The History of Sargodha."p.212

district Sargodha, became infected with cholera in Bhalwal, and found the disease spreading rapidly when it reached Shahpur after several casualties the Jatha brought forty sick in lorries to Sargodha, where they applied to the civil authorities for help. The whole Jatha was segregated in the newly constructed civil hospital Sargodha for several weeks until, except for one fatal case, all had recovered. The gratitude, felt by the Sikhs generally for the help given by the authorities to the sick, eventually put an end to the agitation among the Sikhs in district Sargodha.<sup>268</sup>

The population of Sargodha city had increased about forty thousand upto 1940. Hindus were residing Ninety percent out of it, in the city. There was a Hindu school in Sargodha city Block No. 17, named Sanatan Dharam. There were total 1700 students who were getting education in this school in the year 1940-41. Only thirty Muslims students were studying out of them. Dewan Chand was its headmaster. Hindu teachers preached Hinduism during the school hours. They delivered lectures on Hinduism. They taught two sacred Hindu's books, Ramayana and Mahabharata. One day, there came a strange situation in class-room because of Muslim students. When teacher called the roll numbers of students, in response, students spoke Jay Hind, in place of Yes Sir or Present Sir. It was a horrible situation for Muslim students. Lahore Resolution of March 23, 1940, had passed at that time. Sargodha Muslim League was working. Muslim students got awareness about this resolution. They planned to speak Hakoomat Allahya in place of Jay Hind in response of roll call by the teachers. The staff meeting of the school was held immediately to observe this situation and found indication of Leagui resolution. School headmaster Dewan Chand assembled all the students and directed all, to speak only Yes Sir or Present Sir. This event expressed Two Nation theory and increased political awareness in Sargodha.<sup>269</sup> In the decade of 1930, Majlis-i-Ahrar and Khaksar movements created some ripples on the political surface even that upsurge was confined to the urban population. Upto 1937, Majlis Ahrar Islam had been established in Sargodha. It was actively working in Sargodha. It had affiliation and cooperation with Congress in Sargodha. Both these parties jointly held the processions in Sargodha against the British Raj. Prominent leaders of Sargodha, who participated in joint processions, were Sayyad Attaullah Shah Bukhari, Mufti Ali Shams, Abdul Rahman Meyanvi, Muhammad Ali Jhlandhri,

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<sup>268</sup> Punjab, "Punjab District Gazetteers Shahpur District."p.7

<sup>269</sup> Goandi.pp.53-54



Molana Mazher Ali Azher, Dr Lehna Singh district president of Congress of Sargodha. Besides these, Sargodha based Ahrary members as Abdul Rasheed Ashak Aditor Shola, also the member of Socialist group of Congress. Baba Ahmad Deen, Mulvi Karam Deen, Molana Abdullah Ahrari, Shaikh Muhammad Abdullah and Master Ghulam Rasool tailor were active member of Majlis Ahrar in Sargodha.<sup>270</sup> Khaksars were also actively working in Sargodha. Its prominent members were Munshi Zeman Shah, Shaikh Muhammad Saeed Sahni, chacha Sardar Shah, Mian Ahamad Deen Bhatti advocate, Wazir khan and Abdul-Majeed. A great procession of these organizations, was held at Sargodha in 1938. Sayyad Attaullah Shah Bukhari, Mufti Ali Shams and Abdul Rahman Meyanvi were its main participants. They delivered anti British addresses.<sup>271</sup>

The other Muslim religious and socio-political organizations were working in Anjumen-e-Islamia Sargodha. The centre of its activities was Jamia Mosque Block No one Sargodha. Sir Umer Tiwana was its guardian and main donor in Sargodha. Mian Khan was its secretary. Mian Khan was replaced by Malik Muhammad Iqbal, in an important meeting, held at Jamia Mosque Block No 1 Sargodha on 6th July 1945. Mian Khan was posted out because of a resolution presented against Sir Khizar Tiwana. Its detail is mentioned ahead. Anjmon Islamia administrated Jamia Mosque Block No 1 Sargodha. It also administrated two primary schools, a girl and other boy school. This Anjmon used to hold a meeting and took out procession on the 7th of July every year to celebrate the birth of Holy Prophet Muhammad peace be upon him. It was done on the instance of Mian Amin-ud-Din, who was then the Deputy Commissioner of district Sargodha. He found ninety percent Non-muslim population in Sargodha city, who had hold on its trade. Thus, overall, Sargodha district with its predominant Muslim population was virtually being ruled by the Hindu minority. The political life was dominated by the Congress. It was well organized in Sargodha. It used to held its processions at Sargodha often. Congress was headed and financed by men like Doctor Lehna Singh advocate the president of Congress district Sargodha. Prominent leaders of Congress of Sargodha were also taking part in provincial and central politics. They managed many processions in Sargodha every year. On Holy

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<sup>270</sup> Master Ghulam Rasool Tailor.p.12,( Master Ghulam Rasool was a Muslim League worker at Kachahri Bazar Sargodha during 1937 to 47)

<sup>271</sup> Goandi.p.55

Festival, Hindus assembled at a place where, Chandni Chowk and Government College for Women is situated. They took their procession and circulated among different Bazaars including Block No 2, Machly Wali Gali, Block No 3, Kachahri Bazar and ended to reach Hanu Mander at City Road Block No 6 Sargodha.

Besides Hindu, Sikhs were also organized in Sargodha. They mostly were settled in Thana Karyana Bar and Thana Sillanwali in Sargodha. Their Chaks situated near to each other were joined with one another like a chain. Sardar Daleep Singh was their head. He was an active political worker in Sargodha. Akali Sikh took out procession each year in Sargodha.<sup>272</sup>

Muslims of Sargodha had not any organized political party upto early decade of 1940. Deputy Commissioner, Mian Ameen-ud-din had deep sympathy with Muslims. He wanted to organize and improve the condition of the Muslims of Sargodha. He invited a few lawyers in 1940 and motivated them to organize the Muslim nation in Sargodha. With Mian Ameen-ud-din's efforts, a meeting began to hold and procession took out on the eve of birth of Holy Prophet each year. Malik Khizar Tiwana had the charge of home-minister of Punjab since 1937. Non-Muslims of Sargodha did complain against Mian Amin-ud-Din. They charged that Mian Amin-ud-Din was taking part in politics and uniting the Muslims of Sargodha on the platform of Anjmon Islamia. Though Mian Amin-ud-Din was transferred by Malik Khizar Hayat Tiwana on April 12, 1941, but it paved the way for the Muslims of Sargodha to organize their religious and socio-political activities. They took out their processions on regular basis.<sup>273</sup>

Malik Khizar Hayat Tiwana started his political career from Sargodha. But he joined Punjab National Unionist Party on the eve of election 1937. Khizar Tiwana, inherited a prominent status in Unionist party. Even, he became the head of Unionist party and Premier of the Punjab. Khizar Tiwana's family was most prominent and influenced in Sargodha. So like Tiwanas, most of the other landlords of Sargodha were also attached with Unionist Party. Before the foundation of the All India Muslim League in 1906, the Muslim leaders of the Punjab had already formed a political party

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<sup>272</sup> (Unpublished) District Gazetteer Sargodha.o.323

<sup>273</sup> Iqbal, *Tehreek-E-Pakistan Aor Sargodha Ki Yaden*.pp.22-24,( Muhammad Iqbal Awan advocate was a Muslim League worker and office bearer of Sargodha Muslim League in Sargodha during the Freedom Movement 1940-47)

under the name of Muslim League in Lahore. Shaikh Umar Bakhsh Pleader was appointed its president and Mian Fazal-i-Husain, its secretary. When All India Muslim League was founded in December 1906, Mian Muhammad Shafi corresponded with Nawab Waqar-ul-Mulk and with the latter's approval, Provincial Branch of the Central League was established in a meeting on November 30, 1907 in which the notables of all the districts of the Punjab including Sargodha participated. Mian Shah Deen was elected as the president of the party, while Mian Muhammad Shafi was to act as its secretary.<sup>274</sup> For some time a sort of rivalry between the two parties of Punjab, the old and the new continued but the newly established branch of the central League held its own and was finally recognized as the representative body of the Muslims of Punjab. Sargodha district as represented in all the activities of the Punjab Provincial Muslim League. Two notables of Sargodha district, both Tiwanas, participated in its activities. They were Malik Sir Umar Hayat Tiwana, chief of Kalra Estate, who was elected its 1st Vice –President. And 2nd Vice –President was Malik Mubariz Khan Tiwana, chief of Jahanabad Estate.<sup>275</sup> Thus, in Sargodha, Muslim League remained in the grip of landlords upto 1937. These landlords had strong loyalties to the British Raj and stood for the status quo. Sargodha Muslim League could not make more progress. The common people of Sargodha, politically remained backward and untutored. The credit of the reorganization of the Sargodha Muslim League goes to Malik Molah Bakhsh Advocate. He belonged to Meyani, which was an old Town of Sargodha. He was educated from Aligarh. He established Sargodha Muslim League in 1938. At that time in Sargodha, the centre of all religious, social and political activities was Jamia Masjid Block No 1 Sargodha. The 1st public meeting of Sargodha Muslim League was held in the Jamia Masjid Block No 1 Sargodha on the occasion of the Deliverance Day on 22 of December 1939. A prominent figure of Sargodha, Shaikh Abdul Ghani delivered a passionate speech On this eve.<sup>276</sup> After the Lahore Resolution, Malik Molah Bakhsh Advocate gained some political energy in Sargodha. He used to publish the pamphlets. There was written on these pamphlets. Muslim League Zindabad, Pakistan Zindabad. He often went to Jamia Masjid block No one Sargodha on the eve of each juma prayer and distributed

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<sup>274</sup> Ibid.p.17

<sup>275</sup> Malik Nazir Tiwana, "Unionism in the British Punjab: A Personal Memoir," *International Conference on Punjab Studies, Coventry University* (1994).p.5, also mentioned in Talbot, *Khizr Tiwana, the Punjab Unionist Party and the Partition of India*, 9.p.173

<sup>276</sup> Goandi.p.56

these pamphlets. He also tried to deliver speech in the favour of Muslim League and separate Muslim's homeland. But in the beginning he failed by the resistance of Ahrari and Congress supporters. After adoption of Lahore resolution, when first time Mola Bakhsh came in the Mosque, some Ahrari Muslim young men restrained him to make his speech. They punched him so badly that he fell into the water-pool. This water-pool was situated in the centre of the Mosque for ablution. These Ahrari men also spoke loudly Hindustan Zindabad, English Murdabad. Some other men in the Mosque, interfered and sided with Maula Bakhsh. They took him out from water-pool. They also compelled the naughty young men apologize to Maula Bakhsh. Mola Bakhsh took the opportunity and addressed those young men very politely. He said, "my sons" Muslim League that was established in 1906 at Dhakah, now is working under the leadership of a great leader Quaid-e-Azam M A Jinnah. Muslim League and Congress both the parties are against the British. The Muslims of sub-continent, who are making sacrifices for getting independence. Their sacrifices are going to waste. On the other hand Hindus want to get benefits from these sacrifices. Mola Bakhsh also explained the Two Nation theory that Hindus and Muslims are two separate nations. Hindus and Muslims are living in India over the centuries but they could not become a nation. Both the nations have their own religion and culture. So we shall have to strive to get a separate country. After this speech, it paved the way for Mola Bakhsh to convey his message in the Mosque on regular basis. He used to come in the Mosque on prayer time, particularly, on every Friday Prayer and made his speech. By virtue of Mola Bakhsh's efforts, the thinkings of the Muslims of Sargodha changed. Some prominent leaders of Sargodha, as Hakeem Abdulrehman, Hakeem Abdulrazaq Qabli and himself Master Ghulamrasool tailor, who were the members of Majlis Ahrar, joined Sargodha Muslim League by his efforts. Some educated persons of Sargodha, who were mostly advocates also joined the Sargodha Muslim League.<sup>277</sup>

The Imam and Khateeb of this Mosque, Mufti Kamer Shafeeq, who was a great religious scholar and Shaikh –ul-Hadees, was against the Muslim League and Pakistan Movement. He provided the rostrum of Mosque to those Ulemas, nationalists and other Muslim Leaders, who strongly opposed the Muslim League and Quaid-i-Azam. It was very painful situation for the Leaguists of Sargodha.<sup>278</sup> Malik Muhammad

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<sup>277</sup> Tailor.pp.12-15

<sup>278</sup> Ibid.p.26

Iqbal, Nawab Muhammad Hayat Qureshi, Qureshi Muhammad Abdullah Shah, Mian Attah Muhammad and some other prominent Muslim Leaguers of Sargodha requested Mufti Shafi to allow the use of rostrum of Mosque. Leaguers wanted to popularize the Muslim League to address the people of Sargodha just after the Friday Prayer in the Mosque. Leaguers also requested Mufti Shafi to announce on loudspeaker about their address. Mufti Shafi accepted their request and allowed them to use the rostrum of Mosque. Mufti also unwillingly announced on loudspeaker for Leaguers programme. On the beginning of address, Leaguers requested Mufti to chair the address. Mufti conditionally accepted the request that he would not deliver his presidential address. But before sitting on the chair of the pulpit, Mufti uttered some remarks and underestimated the Muslim League. He said, Muslim League was a political party. If League would rise its hands to stand itself, it could not reach politics, because politics was higher than it. However, Leaguers programme remained successful and its leaders delivered their speeches. But Mufti Shafi acted upon his condition and did not deliver his presidential address.<sup>279</sup>

Mola Bakhsh continued his struggle for the publicity of Sargodha Muslim League. For his help prominent provincial Leaguers leaders came to Sargodha In 1939. Maulana Zafar Ali Khan came to Sargodha in 1939, and addressed a large public meeting in the ground near the Government Quarters Noori-Gate Sargodha. All India Muslim League demanded for a separate Muslim's homeland on March 23, 1940. Mola Bakhsh received encouragement to popularize Sargodha Muslim League. He began to address after each prayer. He arranged special programme on Juma prayer. He told common people the aims and objectives of Muslim League. He explained the demand of League for a separate homeland. From this attraction, common man of Sargodha began to join the Muslim League. Master Ghulam Rasool, a prominent Ahrari leader of Sargodha, joined the Muslim League. Malik Maula Bakhsh went to the Mianwali in 1941, on unknown reason, and never returned. But the seed of Sargodha Muslim League that he planted, soon became a fruitful tree.

After the departure of Malik Maula Bakhsh, Mian Zahoor uddin, Hakeem Abdulrahman Kabli shah, Malik Muhammad Iqbal advocate, Nawab Muhammad Hayat Qureshi and other leaders of Sargodha continued the work for progress of

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<sup>279</sup> Iqbal, *Tehreek-E-Pakistan Aor Sargodha Ki Yaden*.p.26

Sargodha Muslim League.<sup>280</sup> Nawab Muhammad Hayaut Qureshi elected the president of Sargodha district Muslim League in 1941. Chaudhary Hameed Ahmad Advocate elected its Secretary and Chaudhary Naseer Ahmad Cheema Advocate Joint Secretary. Nawab Muhammad Hayaut Qureshi was an old rival of the Tiwanas. Nawab Muhammad Hayaut Qureshi was the chief of Sahbowal in Sargodha. He served as the member of Punjab Council 1926-1936 from Sargodha. Muhammad Hayaut Qureshi was the first prominent figure of Sargodha who challenged Tiwana politics in Sargodha from 1937 to 1947. He contested the election against Nawab Allah Bakhsh Tiwana in 1937. But Qureshi was defeated by Tiwana. Qureshi was the first man to spearhead the movement that resulted in the downfall of Malik Khizar Hayat Tiwana. Qureshi was known for his piety and nobility of character. All meetings of Sargodha Muslim League Party were held in his residence. His residence was at Stadium Road Sargodha.

Other young leaders of Sargodha Muslim League, were Chaudhary Hamid Ahmad Advocate, Chaudhary Naseer Ahmad Cheema, Malik Muhammad Iqbal Awan Advocate, Mian Ata Muhammad Piracha Advocate, Mian Zahuruddin, Bar-at-Law, Chaudhary Faiz Ahmad Advocate, Qazi Sadiq Husain Advocate, Chaudhary Nazir Ahmad Kahlon Chack #104 N B, Shaikh Inayatullah, Master Abdul Majid Salar City Muslim League National Guard, Master Ghulam Rasool, Hakeem Abdur Rahman, Shaikh Mazhar-ul-Haq. These men worked hard with initiative and political understanding for League. They formed the nucleus of the Sargodha City Muslim League. But the League was not confined to the city only. Its influence and popularity soon spread to the rural areas and poorer sections of the population rallied to its flag.

Malik Allah Bakhsh Tiwana had a political rivalry with Nawab Muhammad Hayaut Qureshi. Malik Allah Bakhsh Tiwana organized a parallel Sargodha District Muslim League in 1942, at the instance of Malik Khizar Hayat Tiwana. The Unionist party head Sir Sikandar Hayat had signed on Sikander-Jinnah Pact in 1937. Thus, Sikander had become a Muslim Leaguer. Sikander called both, Nawab Muhammad Hayat Qureshi and Malik Allah Bakhsh Khan Tiwana at Simla in 1942. They had a meeting at Simla and decided that both the Sargodha Muslim Leagues be amalgamated in one Sargodha Muslim League. It decided, neither Nawab Muhammad

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<sup>280</sup> Tailor.p.37

Hayaut Qureshi nor Malik Allah Bakhsh Tiwana would be the president of Sargodha Muslim League. A third person, Sahibzada Qamar-ud-Din Seyalvi, Peer of Seyal Sharif, would be the president of Sargodha Muslim League. Peer Sahib accepted it and remained the president of Sargodha Muslim League from 1942 to 1947, till the establishment of Pakistan. Senior vice president was Qurashi Abdullah Shah. Qurashi Abdullah Shah administrated the League's affairs more actively than Peer Sahib. Qurashi Abdullah Shah had close friendship with Malik Muhammad Iqbal advocate. Malik Muhammad Iqbal advocate worked in Sargodha League as right hand man of Qurashi and soon became general secretary of Sargodha Muslim League. Seventeen counsilors were nominated. When Nawab Muhammad Hayaut Qureshi returned in Sargodha from Simla, the members of Sargodha Muslim League did not approve this undemocratic decision of Simla. They turned against the Qureshi. They passed a resolution and demanded to dismiss the membership of Muhammad Hayaut Qureshi from Sargodha Muslim League for five years but soon the dispute was settled with Qureshi and no action was taken against him.

In August 1944, the general membership of Sargodha Muslim League was started. Malik Muhammad Iqbal was the incharge of Sargodha City Muslim League general membership scheme. He established League's office in Block No 6 Sargodha, where he devoted a part of his house for the office. There hoisted Muslim League's flag on it. For Sargodha Muslim League's office, a clerk named Shaikh Abdurashid was appointed on Rs 25 per month. Malik Muhammad Iqbal purchased some books and other necessities for the Sargodha Muslim League's office. A Sikh Leader of Sargodha, Sardar Deleep Singh, called this office as Pakistan House by way of joke. Nawab Iftekhar Husain Mumdot, the President, and Mian Mumtaz Doltana was the general Secretary of Punjab Muslim League at that time. Provincial League office was situated at the Lakshmi Chowk Lahore. Provincial office sent some documents to Sargodha as primary district Muslim League. Many branches of Muslim League were established in all Sargodha district. Some persons including the lawyers gave subscription to the Sargodha Muslim League one or two rupees per month. Nawab Muhammad Hayaut Qurashi fixed one hundred rupee per month for Sargodha Muslim League in the winter of 1944. Malik Mumtaz Khan Tiwana, the chief of Jahanabad estate, joined Muslim League in 1944. He fixed five hundred rupee per month and

became one of the major donor of Sargodha Muslim League.<sup>281</sup> Master Ghulam Rasool Tailor started a campaign for the membership of Sargodha Muslim League. Some of his companions were with him in this campaign. They went door to door of every Muslim for the membership. When this process of membership completed, all the members of League gathered in the Jamia Mosque Block No 1 Sargodha, for the purpose of elections. They wanted to elect the president and general secretary of Sargodha Muslim League. Malik Muhammad Iqbal, existing general secretary, opposed this election. He said, now the membership was not enough. Therefore, election was not possible.<sup>282</sup>

Heading Khizer's Politics; Malik Khizar Hayat Tiwana started his political career from Sargodha. He joined Punjab National Unionist Party on the eve of election 1937. He contested the election of Punjab Legislative Assembly, in constituency of his home region Khushab, which was the tehsil of Sargodha, now a district. Khizar's family had great socio-political influence in the district. This family had still strong affiliation with the British Imperialism. Khizar elected unopposed because of Tiwana's socio-political respect in the regional society. The candidate of Awan family withdrew himself from Tiwana's constituency. Malik Allah Bakhsh Tiwana, the Chief of Khowajaabad estate, contested the election in tehseel Shahpur district Sargodha constituency on the ticket of Unionist party, against Nawab Muhammad Hayat Qurashi, Chief of prominent Qurashi family of Sargodha. Qurashi was the candidate of Muslim League. Unionist Malik Allah Bakhsh Tiwana won by 408 votes. Nawab Muhammad Hayat Khan Noon was elected on special seat of Zamindars in Sargodha. Abdul Ghani Advocate was elected from Sargodha and Malik Habib Ullah Khan Tiwana of Jahanabad. Only two of the Muslim League candidates from the whole of Punjab were successful. No 1 Raja Ghazanfar Ali Khan from Pind Dadan Khan constituency with the active support of Sahibzada Mahboob –ur-Rasul Peer of Lillah Shareef and Fazal Shah Peer of Jalalpur Shareef.<sup>283</sup> Other successful Leaghi was Malik Barkat Ali. Dr Muhammad Alam won the election. He belonged to miani, tehseel Bhalwal district Sargodha. He was elected on the ticket of Ittihad Party. He succeeded by skillfully utilizing the excited sentiment of the Muslims on the issue

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<sup>281</sup> Ibid.p.38

<sup>282</sup> Ibid.p.23

<sup>283</sup> Prof Sahibzada Muhammad Abdul Rasool, interview by Muhammad Pervez PhD Scholar, 2017.



of Masjid Shaheed Ganj. But soon after the election he deserted his Party and joined the Congress. Maulana Zafar Ali Khan gave him the title of Lota and in all the news items related to him, appearing in the Daily Zamindar, he was always mentioned as Dr Alam Lota. Thus, district Sargodha introduced a new term in Urdu literature which is being used so widely even today in national politics of Pakistan.<sup>284</sup> In a bye election on the Bhalwal seat in Sargodha, a new trend in the behavior of the voters came to be seen. Chaudhary Umer Hayat won the election. He belonged to Junwal near Miani in Sargodha district. He was a middle class Zamindar. He contested the election as an independent candidate. He was able to defeat a big landlord from the Noon family of Sargodha. Chaudhary Umer Hayat incidentally, was put up by the ruling Unionist Party also after the election.<sup>285</sup> In these elections, Punjab National Unionist Party was able to win a heavy mandate and captured 96 of 175 houses, while the Congress managed only eighteen seats, as against thirty six bags by non-Congress Hindus and Sikhs. On Invitation of Sir Herbert Governor Punjab, the party head from western Punjab, Hayat family of Whah at Texla in Rawalpindi, Sir Sikandar Hayat was successfully elected as the 1st Premier of the Punjab under the Government of India Act 1935. He took the oath in April early 1937. He got the support of 120 members as the strongest Premier in India.

### **Sir Khizar Tiwana as Minister**

Sir Sikandar was not only carefully balanced communal composition of his six members Cabinet to take three Muslim, two Hindu and one Sikh, but also its Muslim factional representation. There were two large groups of big Muslim agriculturalists in the assembly. They were Chaudhry Shahabuddin and Ahmad Yar Khan Doltana group and Noon –Tiwana group of Sargodha, Sir Sikander chose the second group and took Malik Sir Khizer Tiwana from Noon-Tiwana group in the Assembly from Sargodha. Its reason, Dr Ian Talbot has opinion, Malik Sir Khizr Hayat Tiwana, on paper hardly appeared in the election. But he was favourite for Sikander. While politically, he was most inexperienced member of Assembly. Tiwana was taken into the Cabinet, as Minister of Public Works and Local-self government. He was also given very important additional charge of Home Minister. Dr Ian understands that

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<sup>284</sup> "The History of Sargodha."p.218

<sup>285</sup> Ibid.p.219

Malik Sir Khizr Hayat became a Minister not through his own abilities, but because of his father Malik Umar's reputations and the family's social and political importance in Sargodha district. Dr Ian observes that Malik Umar Tiwana, however led his considerable influence to his son's advancement, because he had been friendly with Sikandars father Nawab Muhammad Hayat Khan and had exchanged Turbans with him. Sikandar thus could not easily ignore his advice. Nawab Allah Bakhsh Tiwana would have been a good catch for Sikandar Hayat with his administrative experience as an Extra Assistant Commissioner and service on the Imperial Council in Delhi from 1931 to onwards, but Sir Umer Tiwana persuaded for his son Khizar Hayat, Allah Bakhsh Tiwana to step aside.<sup>286</sup> But Dr Iftikhar Haider Malik, the author of Sikandar Hayat Khan (a political biography) observed the integrity of the Party was threatened when Khizr Hayat Tiwana pitched himself against Sikandar Hayat for the office of Chief Minister of the Punjab. Sikandar Hayat managed to overcome this crisis by forming a coalition Cabinet including Khizar Hayat as a member, and calmed down other seekers of power in his Party by a policy of give and take.<sup>287</sup> Researchers analysed Tiwana became a Minister because of his own political power, ability, family background, popularity in their home region and loyal attachment with British for a century. Anyhow, despite this unpromising background, Tiwana proved himself a valued member of the government. He not only administrated his own department well, but also performed a wider task. Sikandar gave him in the strictest confidence. Sikander granted him the important charge of the home portfolio dealing with police and law and order. In the existing political situation and background of law and order, from mid-thirties' India witnessed the emergence of a new political alliance of all anti-imperialist forces in the form of an anti-imperialist United Front. As a Minister, Tiwana controlled these circumstances. He carefully used his patronage to advance the interest of his Sargodha region and its communities. He developed communication and irrigation in his home district Sargodha. During his ministry, Tiwana constructed the metalled roads. By the end of March 1942, the length of metalled roads in Sargodha region had risen to 4200 miles. It was during Tiwanas period as Minister that modern roads were laid in the complicated Salt Range.

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<sup>286</sup> Syed Nur Ahmad, *From Martial Law to Martial Law: Politics in the Punjab, 1919-1958* (Lahore: Dar-ul-Kitab).p.59

<sup>287</sup> Malik, *Sikandar Hayat Khan (1892-1942): A Political Biography*, 8.p.49

Tiwana also improved irrigation facilities in the region. The Thal Project was commenced in May 1939, to provide per annual irrigation for 10 lakhs of acres in Mianwali, Muzaffargarh and Sargodha districts. War crisis led to a suspension of the project, but the Khushab branch known as Khizar canal work went ahead in connection with the Government of India to grow more Food Campaigning which Tiwana vigorously supported as part of the Punjabs war efforts. Tiwana was careful to avoid the politics of personal favors.

With the outbreak of Second World War in 1939, in 1940, Tiwana had taken the charge of the manpower committee of the Punjab War Board and the Civil Defence Department. A sad incident took place on March 19, 1940. Khaksars were doing protest in Lahore. Police fired them and some Khaksars were killed and other wounded. A few days before a historic session of All India Muslim League on March 23, 1940, was in considerable tension. Security arrangements were under Malik Sir Khizr Tiwana's control as in charge of Home Minister. Tiwana was on stage with Quaid-e-Azam Muhammad Ali Jinnah, being the member of Muslim League under Sikander-Jinnah Pact since October 13, 1937.

## **Punjab Politics**

In the decade of 1930s, Muslim League and Congress had lost their strength in Punjab. Some leaders in the Punjab Muslim League under Sir Muhammad Shafi's leadership were doing revolt against the supporters of Quaid-i-Azam on various important political developments from time to time. The revolt against Mr Jinnah became very serious splitting the Punjab Muslim League into two groups in 1927, the Jinnah group and the Shafi group. These deep divisions had earlier been created on the eve of signing of historic Lucknow Pact in 1916. The second important rift was on the issue of Dehli proposals on March 1927, presented by Quaid-i-Azam to resolve the communal problem which was stumbling-block of forth coming constitutional reforms in India. Dr Qalb-i-abid is of opinion, on these two issue, Mr. Jinnah was sincerely trying to find a solution of ever-increasing communism in Indian politics and at the same time he was trying to establish a common front for the freedom of India. But the Punjabi group of politician, engineered a coup d'etat against Mr.

Jinnah's leadership and successfully relegated the All India Muslim League to the background.<sup>288</sup>

The Government of India Act 1919 had provided for diarchy in the Provinces. Certain subjects were transferred to Indian ministers, responsible for provincial legislature. Under this act election were held in 1921. Sargodha based Malik Feroz Khan Noon from Noon-Tiwana Group of Sargodha, was elected as member of the Punjab legislative council. He obtained the lead of five thousand, out of the total number of ten thousand votes of the constituency.<sup>289</sup> The Governor of Punjab selected two members of the council named as Mian Fazl-i-Husain and Lala Har Kishan Lal. Mian Fazl-i-Husain belonged to Batala. He was selected on account of his towering personality.<sup>290</sup> The representative of Sargodha, Malik feroz Khan Noon, could become the rival of Mian Fazl-i-Husain but he was very influential among the members from the rural areas. So he was appointed minister for education. While Har Kishan Lal took the charge of the ministry of agriculture. Mian took the advantage of the decisions arrived at the Lucknow Pact and he ordered the reservation of 40 percent seats to be reserved for the Muslims. Hindus strongly protested against these measures but Mian Fazl-i-Husain remained firm. He proved to be a very strong minister. He brought the haughty English bureaucracy under control and was able to get Sir Abdul Qadir elected as President. The 2nd Punjab Legislative Council was elected in January 1924. The Governor of Punjab once again selected Mian Fazl-i-Husain as a minister amongst the Muslim members. Mian accepted this offer on the condition that he would be given free hand for the selection of the Hindu Ministers. The Governor agreed and Mian Fazl-i-Husain selected Chaudhary Lal Chand. He was a rural agriculturist Jat. When the later was dislocated from the seat of the Council as a result of the election petition, he selected Chaudhary Chhotu Ram as minister. In the 2nd Punjab Council, Malik Feroz khan Noon was again elected from Sargodha with a considerable margin. Other members from Sargodha were Malik Mumtaz Khan Tiwana, Malik Khuda Bakhsh Tiwana and Nawab Muhammad Hayat Qureshi. There were two large political groups of big Muslim agriculturalists in the Punjab. They were Chaudhry Shahabuddin-Ahmad Yar Khan Doltana group and Noon-

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<sup>288</sup> S Qalb-i-Abid and Massarrat Abid, "Unionist-Muslim League Relations and the Punjab Administration," *Journal of the Research Society of Pakistan* 45, no. 2 (2008).p.85

<sup>289</sup> Feroz Khan Noon, "Chashm-E-Deed," (Lahore: Takhleeqat, 1974).p.136

<sup>290</sup> Ahmad, *From Martial Law to Martial Law: Politics in the Punjab, 1919-1958*.p.60

Tiwana group from Sargodha. In future these two groups were to politically challenge to each other in the fields of Punjab from 1942 to 1947.<sup>291</sup> Ultimately there was a rapprochement or good relationship between these two groups. Malik Feroz Khan Noon became minister for education with the support of these two groups.<sup>292</sup>

Mian Fazal-i-Husain thought that with only 40 percent Muslim seats in the Punjab Council, he would not be able to form the Government with the support of the Muslim members only. It was his goodluck that the Governor Punjab, Michael O Dwyer, had raised the question of urban and rural areas of the province. He tried to create a rift between these two. Mian utilized this rift to his advantage. He made common cause of the Hindu Jats of the rural areas and formed a new party in 1923. It was Punjab National Unionist Party.<sup>293</sup> The Hindu Mahasabha generally banked upon the urban support. They raised hue and cry against this Hindu –Muslim unity. It was based on the principle of safeguarding the common interest of the agriculturist class of the rural areas. Unionist Party would follow the principles of justice and equity. It would have gone a long way towards the prosperity of the province. Hindu colleagues of Mian Fazal always thought that the only oppressed and un-privileged class in this province was that of the Jats of the rural areas.<sup>294</sup> During the first Round Table Conference, Mian Fazal played a prominent role. He dispatched weekly instructions to the Muslim delegates. At that time, Sir Umer Tiwana was a member of the Indian Council and was residing in London.<sup>295</sup> In 1930, Mian Fazal became Central Minister and he had to leave Lahore for Delhi. His place in the Punjab was now occupied by Sir Sikander Hayat. Sikander was comparatively unknown in politics. But he proved to be a clever politician. He was able to prolong the Unionist rule.<sup>296</sup> In the election of 1930, Feroz Khan Noon and Nawab Muhammad Hayat Qureshi were elected from Sargodha. The Muslim landlords of Multan and Attock were jealous of the political influence of Sargodha in the Punjab politics. Therefore, Sir Sikandar, Mian Ahmad Yar Daultana and Chaudhri Zafrullah Khan opposed Feroz Khan Noon. But Noon was again selected as minister for education with the active support of Mian Fazal

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<sup>291</sup> Noon, "Chashm-E-Deed." pp.149-153

<sup>292</sup> Ahmad, *From Martial Law to Martial Law: Politics in the Punjab, 1919-1958*.p.62

<sup>293</sup> Batalvi, *Iqbal K Akhri Do Sal*.p.178

<sup>294</sup> Ikram Ali Malik, *The History of the Punjab, 1799-1947* (South Asia Books, 1970).p.154

<sup>295</sup> Dr Iqbal Qureshi, *Wo Bulandi Ye Pasti*.p.47

<sup>296</sup> Batalvi, *Iqbal K Akhri Do Sal*.p.229

Husain.<sup>297</sup> In 1934, Quaid-i-Azam returned to India with a new mission and a new vision to revive the Muslim League. However, the actual reorganization started in 1936 at the time of preparation of contesting the upcoming elections. Mr Jinnah decided to re-establish links with the already entrenched regional and provincial political parties in various provinces.<sup>298</sup> At this juncture, the Muslims were hopeless and disorganized. There was a multiplicity of Parties among them, for instance, there were Unionist Party, Ahrar, Jamiat-ul-Ulema, Ittihad-i-Millat, Khaksar and Shia Conference etc. It was the time, when Sir Fazal Husain had rejoined the Punjabi politics in 1935. League's president Quaid-i-Azam made a scheme to bring all the Muslim's regional political powers under Muslim Leagues banner and in all provinces they should contest the election on Muslim League's tickets. Thus, it would raise a Muslim's parliamentary Party. These provincial Muslim League Parlimani Parties had allowed to form their Ministries or participated in the Ministries. Mr. Jinnah thought that the different Muslim's political section and school of thoughts could be assembled on this programme. To act upon this, Mr. Jinnah was determined to summon a meeting of the Muslim League to endorse this plan. He invited Sir Fazal Husain to preside over it.<sup>299</sup> Sir Fazal Husain had a basic difference with Jinnah's program and he declined the offer. Sir Fazal Husain rightly and rationally pointed out that if he launched the election campaign on the programme of the Muslim League, he could nominate maximum 86 candidates for the assembly. The Hindus and Sikhs would respond by giving greater support to communal parties of their own.<sup>300</sup> In the view of Sir Fazal Husain, if the aim was to permit the Muslims to gain from the opportunities under the new act 1935, the method proposed by Jinnah would not be successful. It would lose these chances. Mian Fazal proposed his own and different plan. He wanted to contest the election in all the Muslim constituencies and at least half the non-Muslim ones under the name of unionist Party on the basis of a programme which would attract both the Muslims and the backward groups of the non-Muslim on economic grounds. The basic slogan of the campaign would be the salvation of the rural population and escape from the clutches of the mahajans. This way he would have a chance of entering into the assembly with an absolute majority.

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<sup>297</sup> Ata Ashraf, *Kuchh Shikasta Dastanen Kuchh Pershan Tazkaray* (Lahore 1986). p.262

<sup>298</sup> Qalb-i-Abid and Abid, "Unionist-Muslim League Relations and the Punjab Administration." p.86

<sup>299</sup> A Letter from Quaid-I-Azam to Sir Fazal, January 5, 1936, 1936.

<sup>300</sup> Ahmad, *From Martial Law to Martial Law: Politics in the Punjab, 1919-1958*. pp.134-141

Among which the Muslims would be the superior group in numbers. He would then be able to form a strong and active ministry. On this basis, Sir Fazli Husain thought that the Muslim League should not interfere in the provincial elections. But the steps Sir Fazal wanted to take, were not to form a political front against the Muslim League. In this political background, Captain Sir Khizr Tiwana joined politics in 1937. He inherited the paternalistic outlook and trappings of power associated with a feudal chief. His service in army strengthened devotion to the Crown. For two decades, Tiwana lived the conventional existence of a large Punjabi landowner. In 1937, Tiwana received instantaneous promotion to ministerial rank in the Unionist Government led by Sikander Hayat Khan. Within five years he had assumed leadership of the Unionist Party and Government. During the Government, Sikander constructed the best relationship with Muslim League. He signed Sikander-Jinnah pact. This pact was later on left deep impacts on Tiwana politics.

In the consequent of provincial elections, Muslim League performed poor position. In Punjab only two candidates won on the Muslim League's ticket; Lahore based Malik Berkat Ali and from Pind-dadan Khan, Raja Ghazanfer Ali. Raja Ghazanfer Ali's success was due to his own local popularity and the contacts. Raja joined the Unionist, as soon as the results were officially announced. Raja Sahib was offered a position of Parliamentary secretary-ship of the ruling Unionist Party. Thus, Muslim League got only one seat. On this, Congress rejected Muslim League's recognition as a Muslim representative party. Congress launched different campaigns against it. Unionist party won the election and its head, Sir Sikander, took the oath of office of premier on April 1, 1937. The first session of the Punjab assembly was held later in the same month in Lahore. Raja Ghazanfar Ali had a talk with Sir Sikandar on the question of whether or not the time had arrived for the discussions with Mr. Jinnah that Sir Fazl wanted to have after the elections. The example of Bengal was before them, where as the Krishak Praja party of Maulvi Fazlul Haq was on the same pattern as the Unionist Party.<sup>301</sup> However, the Krishak Praja party after the election entered into an alliance with the Muslim League. It gained the support of Muslim independents and some Hindu members. It was able to form a ministry under Fazlul Haq. The support of the Muslim League raised the League's constitutional issue. Before the election Fazlul Haq was a member of the

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<sup>301</sup> Ibid.p.134

council of the Muslim League. He was also nominated by Mr Jinnah to the Muslim League parliamentary board. Fazlul Haq nonetheless contested the election with the Krishak Praja party which opposed important Muslim League candidates in many constituencies. Under the constitution of Muslim League in force then, and up to 1941. Fazlul Haq was not expelled from League. He retained his seat on the League council. Thus, he was leader of the Krishak Praja party and also a member of Muslim League. The League constitution was a holdover from the early when the League wished to provide a common platform for Muslims of various parties. League had become a party to contest elections but did not yet change its constitution. It might be possible for a similar arrangement as Bengal under which the Unionist Party could retain its parliamentary role in the assembly. At the same time its Muslim members could be members also of the Muslim League. Sikandar saw the possibilities in such an arrangement but he also saw the dangers of trying to ride in two boats at the same time. There was a brief session of Assembly in later April in Lahore. Next time assembly met for a longer session in June at Simla. The topic of relation with League was discussed again. In the Unionist Party, there were several members, particularly Nawab Shah Nawaz Khan of Mamdot, who advised Sikandar to patch things up with the League. They had received an assurance that Mr Jinnah was willing to go as far as possible to help Sikandar to solve the problems of making the Unionist Party, or its Muslim members, part of the League. When the Congress and League talks in the United Provinces ended, Sir Sikandar's hesitation also ended. The idea of forging a strong front against the Congress with the help of the Muslim League looked like a divine act to help Sikandar in this world. Opposition to the Congress was important for his ministry and it was, for him, the right thing to do to further Muslim interests in the country. In the mean time, formal invitations were sent to those members of the Unionist party who were also members of the League council to attend the League session of October 1937 at Lucknow. Their constitutional position had not changed even if they campaigned against the League. The members accepted and accompanied Sikandar to Lucknow on 8 of October 1937 in his Unionist companions prominently Raja Ghazanfar Ali, his class fellow Sir Muhammad Sadullah the sitting premier of Asam and also his friend Sir Fazal Haq the premier of Bengal. As agreed, there was a talk between Mr. Jinnah and Sir Sikandar. There was general agreement in conversation but it was more difficult to reduce this to writing.



A draft was prepared by Malik Berkat Ali but it was rejected by Sir Sikandar. He said the conditions in the draft seemed to compel him to stay out of the League rather to join it. It appears that a Leagui group in Punjab was not in favour of League Unionist agreement from its beginning. In the era of Sir Khizar Tiwana this Leaghi group would become strong and create troubles for Tiwana. In the end Tiwana stayed away from League in 1944.

However another draft was prepared by Mir Maqbul Mahmud with help of Raja Ghazanfar Ali and Nawab Shah Nawaz Mamdot. Mr. Jinnah agreed and added his signatures to the document. Sikandar had already approved it. The Sikandar-Jinnah agreement was concluded on the night of October 13, 1937. The next day, a meeting of the League council was held in which Sir Sikandar was a special invitee in the League council. This agreement was presented to the Muslim League council for ratification, It was enthusiastically approved. The significance of the text of the agreement was as follows; Sir Sikandar Hayat Khan consulted Mr. Jinnah today after which he attended the meeting of League Council. The following statement was presented at the meeting;

- a) That on Sikander's return to Punjab, Sikandar would convene a special meeting of his party. He would advise all Muslim members of his party to sign its creed and join it. This will not affect the continuance of the present coalition Unionist Party.
- b) That after the adoption of this agreement, in future elections and bye elections, the groups constituting the present Unionist Party would jointly support candidates put up by their respective groups.
- c) Muslim members of the legislature who were elected on or accepted the League ticket would constitute the Muslim League party within the legislature. It shall be open to the Muslim League party so formed to maintain or enter into coalition or alliance with any other party consistent with the fundamental principles, policy and programme of the League. Existing combination would maintain its present name, Unionist Party.

There were two important practical results from the agreement. First, it had been admitted in principle that the Unionist Party was not a single party but a coalition of Muslim and non-Muslim members. It was permitted to retain its name and

contest by-elections and the next general election as the Unionist Party, a condition seen as necessary to continue its unity in the assembly. Second, the Muslim League part of the coalition was expected to obey the directives of the central and provincial units of the Muslim League but control of the provincial unit, including the parliamentary board, was handed over to the Unionists. Although the agreement said simply that the provincial parliamentary board would be reconstituted and the effect was the same and when Mr Jinnah set up an organizing committee to "reconstitute", it was heavily dominated by Sir Sikandar's colleagues. Of course, the central board was supreme over the provincial.<sup>302</sup>

Mostly, Muslims throughout the country, gave a warm welcome to the pact. After this pact, Sikandar walked with Muslim League.<sup>303</sup> On the other hand, the Punjab Muslim League's leaders as its president Allama Muhammad Iqbal and Malik Barkat Ali began to send a catalogue of complaints to Jinnah against Sir Sikander. They were alleging that the Punjab Premier had been hindering the growth of Punjab League. Both Malik and Allama also recommended the rupture of Sikander-Jinnah alliance and punishment the Premier. It seems that Mr Jinnah would have made his own calculations that at least for the time being playing for time were the best policy in dealing with Sikander's policies based on maintaining the status quo model in Punjab politics. He thought that putting undue pressure on Sikander was not in the best interest of the Punjab League. He eventually decided to advise all political opponents of Sikander to cooperate with him. Thereafter, Punjab League had cooperated and supported Sikander's Agrarian Bills of 1938. Punjab League also did not embarrass Sikander on communal issues, Such as Shaheed Ganj dispute.

On March 22, 1940, Muslim League was to begin its annual session in Lahore Sir Sikandar tried to present the demand for the division of the country in a softer form. He drafted a resolution for submission to the League session. It sent through Mir Maqbul Mahmud to Delhi to seek Jinnah's approval. Mr Jinnah agreed to put it before the subjects' committee. It was the same draft that after further amendments became the Lahore Resolution. Speaking in the Punjab assembly on March 11, 1941, Sir Sikandar said that he had prepared the draft of the Lahore Resolution but

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<sup>302</sup> Malik, *Sikandar Hayat Khan (1892-1942): A Political Biography*, 8,p.49

<sup>303</sup> Ahmad, *From Martial Law to Martial Law: Politics in the Punjab, 1919-1958*, pp.164, 429,434, (David Gilmartin and Ian Talbot have mentioned religious appeals of the Muslim League in details made against the Khizar Tiwana)

the subjects's committee had made so many changes in it that the Resolution could hardly be called his resolution. The text of Sir Sikandar's draft resolution is not available. However, Sir Sikandar wanted to frame the objective of the Muslim League in terms of provincial autonomy. Then turned it into a plan which Sikander could support as a Punjabi in the name of provincial patriotism. It would be acceptable for Sikander's non-Muslim Unionist colleagues. However, Mr Jinnah preferred to base the Muslim national demand squarely on the right of self-determination. Sikander could not attend the meeting of March 23, 1940 owing to other engagements. The Lahore resolution created many problems for Sikander and his successor Malik Khizer Tiwana. The cooperation between Punjab League and Unionist Party therefore did not last long because Sikander once again tried to sail into two boats. However, his dual loyalty was tolerated by the League's leadership. No strict action was taken against him. Though Sikandar did not accept the logic of the right of self-determination for the Muslim nation which was declared to be the basis for the division of the country Sikander continued to proclaim his own logic which was rooted in provincial autonomy.

### **Tiwana League Relation**

In 1942, two important Punjabi political figures died and a long political crisis started in Punjab. This political crisis, later turned into political clash that became the cause of Tiwana's political difficulties and at last declined. President Punjab Muslim League, Nawab Sir Shah Nawaz Khan Mamdot died on March 28, 1942. His young son Nawab Iftikhar Husain Khan Mamdot was elected as the president of Punjab Muslim League. After a few Months, the premier of Punjab Sir Sikandar Hayat died on December 26, 1942. Sir Khizar Tiwana became the premier. He maintained the balance of Muslims in his cabinet. Tiwana took Sir Sikandar's son, Sardar Shaukot Hayat in cabinet on 6<sup>th</sup> of February 1943. Shaukot, who was in army at the time and was released from active duty as major. The assembly seat left vacant by Sir Sikandar's death was filled by the election of another youth Mian Mumtaz Muhammad Khan Daultana. Thus, these four youngster political players, who were strangers from each other, would play political game in the fields of Punjab politics for next five years. Tiwana was nominated by Punjab Governor, Sir Glancy, as Premier without any consultation of any party of the assembly. Tiwana took the oath of the youngest Premier of Punjab of 42 years old on December 31, 1942. Within a

week, a meeting of Punjab Muslim League was held on January 4th, 1943 and welcomed Tiwana's Premiership. It appeared to be a good start of Tiwana League relation. It was the time when the British were engaged in war, which had reached in a critical stage. British needed Indian's cooperation. They had eyes on two major political parties. Chitrapur Mission had failed. Congress had launched Civil Disobedience Movement. Muslim League was in struggle for separate Muslim state. In this political atmosphere, there were two major tasks before Tiwana. No 1, to work for British cooperation, particularly in the war efforts; No 2, unity with League and to maintain the Unionist ideology. Later it had become difficult in the changing circumstances in the consequence of Lahore resolution. Unionist Party was very sensitive on relation with Muslim League. These two parties had different political ideologies and programmes. After only a month, in March 1943, Tiwana gave an assurance to the Muslim League Council that he would help in activating and reorganizing the Muslim League party in the Punjab Assembly. Uptil now League could not able to popularize its programmes in rural areas, while the Unionist party was popular in rural masses. Tiwana had tried to create equality between the rural and the urban section of the Muslims. He tried to elicit support from Muslim League leaders by giving them assurance mentioned above. Contrary to his commitments, Tiwana tried to consolidate his own position by intelligently manipulating his influence with Muslim League Leaders. Tiwana had strong position in his own party. The meeting of Unionist Assembly Member held on January 23 1943 and Tiwana was given the support of 120 members. But Tiwana's job was not a bed of roses. He had to adopt himself to the changing of circumstances. Sayed Noor Ahmad observed that Tiwana was a traditionalist. He proved himself very careful and landed gentry. He became the successor of contradictory political liabilities. He wanted to perform these liabilities as a traditionalist man instead of a practical statesman. It was felt that he was not ready an inch to step back from the practical traditions which had established and not also an inch to go forward in spite the political circumstances which were changing day by day.<sup>304</sup> Researchers' analysis is otherwise. Tiwana took the oath of premier on December 31, 1942, without any hesitation. Just after 4 days, Punjab Muslim League welcomed Khizers Premiership on January 4, 1943. Later, Unionists confirmed his Premiership as successor of Sir Sikander on January 23 1943. At that

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<sup>304</sup> Ibid.pp.221

stage with the changing of political circumstances, Tiwana had inherited political problems which conflicted but he chose to tackle them as a conservative rather than as a pragmatist. But the political situation rapidly changed as compared to Sir Sikandar. However, Tiwana started his fair dealings with League as true successor of Sir Sikander to walk on his footsteps. Just after two months of his oath, Tiwana paid a visit to Mr. Jinnah in Delhi on March 1943. He also participated the Muslim League Councils Cession on March 5, 1943. He tried to obtain the renewal of the Sikandar-Jinnah Pact. Thereby, he acknowledged his allegiance to the Muslim league as the real successor of Sir Sikander. Tiwana openly announced to issue a statement with Raja Ghazanfar Ali, in which he declared his adherence to the Sikandar-Jinnah pact. He expressed his intention to walk on the footsteps of Sir Sikandar. Tiwana returned to Lahore and told his cabinet colleagues that all business would be conducted in accordance with Sikandar-Jinnah pact. Nawab Shah Nawaz Mamdot was the member of Unionist Party. He entered in Muslim League in consequence of Sikandar-Jinnah pact. Soon he became the president of Punjab Muslim League. Nawab Shah Nawaz Mamdot died on March 28, 1942. His son, Nawab Iftikhar Husain Mamdot was elected the president of the Punjab Muslim League. Tiwana continued to administrate the governmental system and the assembly's proceedings as daily practical routine like Sir Sikander. But Nawab Shah Nawaz got away with it as Muslim League president. Nawab Shah Nawaz was also a member of the Punjab assembly and never felt the need to object on governmental system and the assembly's proceedings. In fact from 1937 to 1940, there was no aspect of the policy of the Muslim League for which the group in the assembly thought it necessary to insist on its separate parliamentary status. After passing of the Lahore Resolution, Muslim League got rapid fame. Naturally, however, a change took place which manifested itself in the growing demand for Pakistan. Now the key objective of League was totally changed, as not to run ministries but achieve Pakistan. This political battle for Pakistan meant that the Muslim League in different provincial assemblies, must play an active role for Pakistan. Those ministries, which required the support of Muslim League, must attach more closely to the central leadership and demand for Pakistan.

In 1943, a small group of league's members of Punjab assembly gathered around the new League president, Nawab Iftikhar Husain Mamdot. This group protested that the League assembly party was not active. Syed Noor Ahmad

highlighted the real position of Muslim League in Punjab Assembly, as separate existence hardly mattered and was something on paper only. Under Sikandar-Jinnah pact, Muslim members of Unionist Party became the Muslim League party in assembly. They assumed the status of a separate parliamentary party. However, this party had been permitted to maintain its alliance with non-Muslim Unionist members in a coalition. This coalition continued to function by the name of Unionist Party. Now the real issue was not that of name but of daily practical routine. In this situation, a meeting of the Muslim League party was never called to discuss matters placed before the assembly. Both groups always sat together according to former practice and took decisions set policies. Thus, separate existence of the Muslim League party hardly mattered and was something on paper only. In this situation Tiwana's intention in acting under the arrangements contained in the Sikandar-Jinnah pact some matters came up which could not be solved in the same way at all times. But still Tiwana avoided any clash with League. It looked as if the Muslim League had taken a decision not to allow the Tiwana to continue sailing in two boats. But researchers are of opinion that he was sailing in three boats;

- No. 1. In Punjab Assembly, Unionist Muslim members which had become League's group, were the home side of Tiwana.
- No. 2. Unionist Non-Muslim members, were the like of branch of the tree on which Tiwana was sitting.
- No. 3. The English authority needed stable and peaceful Punjab because of war.

Tiwana could not immediately leave his Unionist colleague. He also could not accept and implement Jinnah's policies without advice of Governor Gracy. Therefore, Tiwana used delaying tactics against Jinnah as long as he could do. Instead of decisive fighting, he took the time for possible acceptable solution. Thus, there was a tug of war between Tiwana and Muslim League. On the other hand, now Punjab Muslim League tried to assert its position by putting pressure on Tiwana. League made 3 explanatory demands for Tiwana;

- No. 1. Why the Governor Glancy did not consult the Punjab Muslim Leagues leader Nawab Mamdot while appointing Tiwana as premier.
- No. 2. Shaukat Hayat was appointed a minister only to honor Sir Sikander's family, while he was serving in the army service. It was insult of democratic process.
- No. 3. Why not the Punjab Muslim League party in the Punjab assembly was functional.

For these questions Tiwana was asked to explain the reasons. At this stage, Tiwana behaved sensibly. He did not pick quarrel with League. Tiwana promised to make the League fully functional party by making efforts to put a new life in it It would enable to serve the true interests of the Punjab's Muslims. Tiwana did not want to leave the Muslim League In spite Tiwana had no intention of doing political harm. Tiwana followed the way, which was adopted by his predecessor Sir Sikander. Tiwana did not practically perform anything to make Muslim League functional in the assembly. He tolerated the League's pro-Pakistan movement. He did not celebrate the third anniversary of the Lahore Resolution. Jinnahh reminded Tiwana that he had not yet played the role and not fulfilled his commitments given by the League and personally to the leader of the League. Playing for time, Tiwana in his response assured the League leader that his province will play its due role to support the League. He would also endorse the Muslim demand for the right of self-determination.

On the other side, Unionist Non-Muslim members, particularly Tiwana's right hand man Sir Chhotu Ram opposed the idea of creating any Muslim League party in assembly. Sir Chhotu Ram also opposed even the existing coalition ministry as Muslim League-Unionist ministry. Unionist non-Muslim ministers made a united front against the interference by Punjab Muslim League in the working of cabinet. Pro-League media as Nawa-i-Waqat supported the League. It implied that the Sikander-Jinnah pact did not prevent the creation of a Muslim League Ministry in Punjab Assembly. President of Punjab Muslim League, Nawab Iftekhhar Husain Mamdot tried to put pressure on Tiwana to issue a statement in this regard Tiwana refused to oblige or to accept the Mamdot's request. Thus, both the parties continued

to interpret Sikander-Jinnah Pact to suit their own definition Next step of the Punjab Muslim League and the Punjab Muslim Students Federation kept on sending complaints to Mr. Jinnah against what they called non-cooperative attitude of Tiwana against the growth of Punjab Muslim League. Punjab Muslim Student Federation organized a session at Lahore in March 1944, for the purpose of putting more pressure on Tiwana that he should accept the demands of Muslim League and honoured the pledges. After listening to these complaints for an year, Mr. Jinnah came to Lahore to study the situation himself. Mr. Jinnah spent most of April 1944, in Lahore and had several meetings with Tiwana. Mr. Jinnah also met Non-Muslim Unionist members, so that he might understand their views too. After the study, M A Jinnah came to know that Tiwana had not honored his pledges to help the Muslim League. He decided, in order to emphasize the existence of the Muslim League as assembly party and to make it a working body. It was necessary to erase the dual concept of being a Muslim Leaguer and a Unionist at the same time. Mr. Jinnah discussed three proposals with Tiwana, as it was Jinnah's order;

- No. 1. Every Member of Muslim League Party in the Assembly should declare that he owes allegiance solely to the Muslim League party in the assembly and not to the Unionist Party or any other Party.
- No.2. Present Label of the coalition namely "Unionist Party" should be dropped.
- No. 3. The name of proposed coalition now should be Muslim League coalition party.

These discussions did not produce any positive result because of contradictory and non-acceptable demands. Basically, it could not be acceptable for non-Muslim Unionist members. Subsequently, the gulf of differences between Muslim League Leadership and Tiwana widened. Chances of an acceptable agreement became minimum. Unionist Muslim members in the Assembly were not in majority, if they all obeyed Mr. Jinnah's order.<sup>305</sup>

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<sup>305</sup> Ibid.



In the mean time, Tiwanas cabinet colleague Shaukat Hayaut came into the field to uplift himself. He issued the statement that the Muslim League's demands were not unreasonable. He said that the formation of a League Ministry in the Punjab was in line with the Sikander-Jinnah understanding and that the Unionist Ministry should accept the League's discipline. This u-turn by Shaukat, multiplied Tiwana's problem. Shoket's statement created a rift between the Muslim supporters of the Unionist ministry. While, Tiwana's main colleague and coalition partners sir Chhotu Ram and Baldev Singh were in no mood to accept any role by Punjab Muslim League at any cost. At the time, the talks between Tiwana and Jinnah broke down in April 1944.

The Government of the Punjab took another dramatic step and Shoket was dismissed from the cabinet by the order of the governor Glancy. Shoket was charged with illegal use of his official powers.<sup>306</sup> On the dismissal of Shoket from cabinet, Mr. Jinnah described Tiwana as a Culpit and a traitor. He indicated that Tiwana would be challenged and expelled by the League in due course of time. Shaukat was the person, Muslim League objected to his appointment as minister League said that Shaukat was appointed as a minister only to honor Sir Sikander's family and their contribution to the British Raj. League also objected that Shokot was serving in the army and it was an insult to democratic process. Now, Jinnahh ordered that in the future one the members of the Muslim League party would adopt the political label of Muslim League, and #two the coalition ministry would be named as the Muslim League Coalition Ministry instead of the Unionist Ministry. This ministry must support the creation of Pakistan in its official capacity.

The fact was, there had written in Sikandar Jinnah Pact Section C, that existing combination would maintain its present name, as Unionist Party. So, Tiwana objected on this order that, in view of the Sikandar-Jinnah pact, such a step would create difficulties for his ministry. But Tiwana avoided outright rejection. On it, Jinnah, put his order in writing to write a letter to Tiwana, in order to get from him a written statement in reply regarding his position. Tiwana avoided taking the letter. He declined to acknowledge even the receipt. This letter had been personally delivered to him by Mamdot and Daultana as special messengers. Any action against Tiwana

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<sup>306</sup> Ibid.p.224

could be benefitted for these two. Tiwana once again delayed and prolonged this drama to a great extent. Tiwana had no intention of honoring the League's demands. So he did not sign the acknowledgement receipt or allow anyone on his staff to do so. The messengers left the letter at Tiwana's residence in accordance with Jinnah's orders. Mr. Jinnah took Tiwana's silence as a refusal to obey his order. He sent a recommendation to expel Tiwana from membership of the Muslim League. The Muslim League working committee sent a notice to Tiwana. Tiwana cleared his position, but he was expelled from the Muslim League on May 27, 1944.<sup>307</sup> Retired Justice Abdulmajeed Tiwana of Hadali branch and contemporary, observed that Nawab Malik Allah Bakash the Tiwana of Hamoka branch, who was considered mentor of Khizar Tiwana because of pro British and a former government officer, did not let him reconcile with Jinnah in Khizar Jinnah talks. It created ill impacts on this sensitive stage not in Punjab but also on national level.<sup>308</sup> It was a turning point in the history of Colonial Punjab. Following the Jinnah's order, to adopt single membership, two parliamentary secretaries, Raja Ghazanfar Ali and Soofi Abdul Hameed resigned. During the next assembly session a large majority of the Muslim members continued to sit on the Unionist benches. Only a group of about twenty members moved to the opposition. But this small band eventually became the vanguard of the political battle of the Muslim League in the villages of Punjab. An unending political propaganda against Tiwana begun. The circumstances under which Shaukat had been dismissed, raised the impression to the Muslim masses that he had been punished for his sympathy with the League and Pakistan.<sup>309</sup> Now onwards Shaukat became a political martyr and won a great deal of support. He began to address the League's rallies and functions on regular basis in which Tiwana's political character assassination was made. Eminent Muslim leaders from other provinces also came Punjab to give support against what they called unethical and immoral behavior of Tiwana ministry. The Leagui leaders openly blamed that Tiwana had gone under the joint control of governor and Chhotu Ram. They also said that in fact the Unionist party had now been controlled by governor and his allies and not by Tiwana anymore. Researcher observed that the other side of the picture was somewhat different. Tiwana cleared political situation after the death of Sir Sikandar. Mr. Jinnah recalled the Sikandar-

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<sup>307</sup> Ibid.p.223

<sup>308</sup> (Retired) Justice Malik Abdul Majeed Tiwana, *Daily Nawaiwaqt*, June 1, 2006.

<sup>309</sup> Malik, *The History of the Punjab, 1799-1947*.p.266

Jinnah Pact at the session of Muslim League in Delhi, in March 1943. Constitutionally the Muslim League was in existence, though it did not function properly as it ought to have. Tiwana assured to the Muslim League Council, that he would put life into the Muslim League and strengthen it. He would bring it up to a standard worthy of the great organization. He would serve in true interests of the Muslims. In return, Jinnah assured Tiwana that he would stand by the Sikandar-Jinnah Pact and the name and the programme of the Unionist Party. Jinnah also agreed not to interfere in the provincial affairs. On Tiwana's return to visit Mr. Jinnah and Muslim League Council, Tiwana placed the facts in a full cabinet meeting. He conveyed to them the assurances given to him by Mr. Jinnah. Thereafter, Tiwana forthwith implemented his assurances to Mr. Jinnah by constituting the Muslim League assembly party. The understanding arrived at between Tiwana and Mr. Jinnah was unanimously approved by the party at its first meeting. When rules and regulations were being framed at the next meeting of the Muslim League party, the Sikandar Jinnah pact was unanimously approved as binding on all concerns. This question whether the Sikandar-Jinnah pact should be made a part of the rules and regulations was put to vote in the Muslim League Party meeting and carried by a majority of 52 against 7. Mr. Jinnah now proposed to repudiate the pact. He wished that Tiwana should convey to his non-Muslims Unionist colleagues a message that the pledged word of the Muslim community, pledged of the Muslim League council, approved by Quaid-i-Azam and conveyed to Tiwana should no longer be respected. Tiwana cleared that, he, as a true Muslim and a follower of the Prophet Muhammad peace be upon him would not be guilty of a breach of faith. Tiwana reiterated on several occasions that he was prepared to extend his wholehearted and fullest support to the Quaid-i-Azam and the Muslim League in all questions which related to the welfare of the Muslim community and to strengthen and to enliven the organization of the Muslim League in the Punjab. Tiwana cleared that Mr. Jinnah now wished to interfere in provincial affairs and disturb the inner working of the ministerial party. It was not possible for Tiwana to accept the demand involving interference in provincial affairs and the inner working of the ministerial party formed under the Sikandar-Jinnah pact. This would be contrary to the accepted democratic principles. Under the Sikandar-Jinnah pact it was clearly understood that the formation of the Muslim League assembly party would not be affected to present coalition of Unionist party. The existing combination shall maintain its present name as the Unionist Coalition. Mr.

Jinnah now desired that this name should be changed to Muslim League Coalition. Tiwana said that this was a violation of the Sikandar-Jinnah pact and contrary to all commitments made to his non-Muslim Unionist colleagues. There was no conflict between the Muslim League Party as governed by the pact and the League itself on any question of principle, but disaffected persons within the League were trying to use the name of the Quaid-i-Azam for their own ends. Thus, Tiwana rightly pointed out the Punjabi politicians, who wanted to take the place on Tiwana's removal. Tiwana accepted and said, "We differ in our methods of implementing the League programme". The All-India Muslim League resolution of 1940 was the sheet anchor of Muslims in the Punjab and elsewhere. Tiwana declared on countless occasions his faith in it. He proposed to stand by it. The Muslims of the Punjab must have the right of self-determination.<sup>310</sup> In these circumstances, Sikander -Jinnah Pact came to an end. Punjab politics was divided into two major groups; Tiwana group and Muslim League. It proved at last a cause of decline of Tiwana's politics. Muslim League's politics was rising, which was based on demand for Pakistan. It was very attractive for simple Muslims on the account of solving their all problems. It would be a religious State. A slogan was raised on each place, "Pakistan ka matlab keya laelaha illallah". Simple Muslims understood, that there would be implemented the Islamic system in Pakistan. This programme was very attractive for them and they rushed to joined the League. League used this growing power in Punjab against Tiwana. Tiwana overall politically declined in election 1946, but remained complete successful in Sargodha district. Muslim League fought these elections on only one issue-Pakistan or no Pakistan to enclose with Islam by the slogan Pakistan ka matlab keya lahelaha illallah. Ibn Khaldoon rightly said in 14th century that religious Asba is most forceful rather than blood and patriotism. Thirdly, some leading Sajjada Nasheens, Peers and Ulamas joined the Muslim League as Peer of Taunsa Shareef, Peer of Golra Shreef, Peer of Makhad, Peer of Jalalpur Shreef, Peer of Alipur, Peer of Pakpattan, Peer of Seyal Shreef, The Qureshi and Ghillani Peers of Multan, Sajjada Nishin of the Chishti Shrine of Mahar Shreef Bahawalpur, Sajjada Nashine of the Dargah of Hazrat Khwaja Moeenuddin Chishti Ajmeri and the Sajjada Nishin of the Dargah of Nizamuddin Aulia of Delhi. All these Peers and Sajjada Nashines exercised a great deal of religious appeal. A large number of Punjabis had deep religious and spiritual

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<sup>310</sup> Ahmad, *From Martial Law to Martial Law: Politics in the Punjab, 1919-1958*, p.284

attachment with these Peers. They appealed to the Muslims to support the Muslim League and Pakistan Movement. Thus, they were supporting the cause of Islam.<sup>311</sup> In some cases, while preaching in mosques, some Imams and molvis had gone to the extent of branding, those Muslims who would not join and vote for Muslim League, they were as unbelievers and traitors. Their slogan was “Musalman ho to Muslim League main ao” English translation, if you are a Muslim joined the Muslim League. Some Fatwas were also issued in this regard.<sup>312</sup> An impression was given to common simple men, if any Muslim was not in Muslim League and accepted its ideas, he would become unbeliever and traitor. It was the base that these two words unbelievers and traitors were openly used in abundance against Tiwana in political processions. Although Tiwana made no misconduct with Islam. Punjab Muslim League organized Pakistan Conferences in different cities, in which, promised was made that Pakistan would solve all the social, cultural, economic and religious problems. The majority of Punjab, who had been suffering from such common problems immediately turned towards Muslim League.

Unionist party also tried to use religious appeals that Unionists were better Muslims. Even Khizer Tiwana used cited verses from Holy Quran and in public said that he supported the Pakistan scheme. But before League’s strong campaign it could not be effective. Unfortunately some individuals, Ulmas, religious groups and anti - League and anti-Pakistan political parties came for Tiwana’s help, which proved politically harmful for Tiwana. These groups were Zamindara League, J U I, Majlis Ahrar and Khaksars, who openly opposed the creation of Pakistan. Congress, who had always been criticizing the Unionist style of politics, now under the policy, was ready to cooperate with Unionist. Some individual statements of Tiwana’s ministers, as Tika Ram and Chhotu Ram proved harmful to Tiwana politics. Tika Ram issued a statement implying that there was no difference between Unionist and Congress because both the parties opposed the creation of Pakistan. Sir Chhotu Ram issued statement that his Unionist Party was indirectly promoting the Congress party’s programme. He was also in the middle of reviving the Zamindara League, using secular appeals, divorcing religion from politics. The communally charged Hindu

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<sup>311</sup> Awan, *Sargodha Men Muslim Siyasat, 1907 Se 1947 Tak*.p.117

<sup>312</sup> Qalb-i-Abid and Abid, "Unionist-Muslim League Relations and the Punjab Administration."p.104-105

press, now began to support the Tiwana and his Unionist party. The common people realized that the amelioration of their problems and their ultimate salvation from the clutches of big landlords, who were stooges of the British Rulers, depended upon the political power. They also realized that the feudal lords as Tiwana were more stooges of the British rulers. They had never done anything for people's betterment. They felt that only Muslim League would be well wisher. These things made Tiwana stand in the line of anti Pakistan sentiments while Pakistan movement was getting progress.

### **Pakistan Movement in Sargodha**

The Muslim supporters of the Unionist Party were trickling towards the Muslim League. By early 1946, the Muslim League had been able to secure the support of many leading families, including Noon and some other Tiwana branches of Sargodha. Thus, a very strong political group of Sargodha, Noon-Tiwana group was broken and divided. Malik Ferroz Khan Noon joined the Muslim League in 1945. Even Tiwana's own tribal elders at his home district Sargodha, as Tiwana of Hadali, Tiwana of Mitha Tiwana and Tiwana of Jahanabad joined Muslim League. The head of Mitha Tiwana clan gave Jinnah 5000 Rupees to organize the League in the region. Provincial elections were coming up. Sargodha district Muslim League began to hold its meetings in all Sargodha district. In this regard, on July 7, 1945, Muslim League managed a procession at Company Bagh Sargodha; the center of the city. Maulana Zafar Ali Khan had to participate, but was restrained by district administration. Its reason was a resolution passed just one day before against Khizar Tiwana. A meeting of Anjuman-e-Islamia Sargodha Working Committee was held at Primary School Block No 8 Sargodha on the evening of July 6, 1945. Its participants included prominently, Mian Khan Secretary Anjman Islamia, who was also Municipal Commissioner. Qazi Manzoor Advocate was the Manager of Schools under Anjman Islamia, Chaudhary Hameed Ahmad Secretary District Sargodha Muslim League. Chaudhary Naseer Ahmad joint Secretary Sargodha Muslim League. Muhammad Hayat Qureshi, Malik Muhammad Iqbal and other members of Working Committee. In this meeting, the participants wanted to pass a resolution against Sir Khizar Tiwana. After Tiwana's expulsion from League, he was not representative of the Muslims. So, in this resolution, it was demanded that Sir Khizar Tiwana should resign from Premiership of Punjab. This resolution had to present in Muslim League's procession, to be held on next day, on July 7, 1945. About half members of Working

Committee and some others were against this resolution during the debate. The members who were against the resolution were of opinion, if the resolution was passed, the Tiwana Government would stop the grant of these schools. These school were running under the Anjuman Islamia Sargodha. It would be harmful to the Muslim's of Sargodha. However, some members resisted for passing the resolution. Mian Khan, the secretary of Anjuman Islamia Sargodha resigned from his office in these circumstances. This office was handed over to Malik Muhammad Iqbal, who was also the secretary of Sargodha Muslim League. After this meeting, four members, who were participating in this meeting, went to Deputy Commissioner Mian Naseer Ahmad's House and told him the whole proceeding of the meeting. Sir Khizar Tiwana had great confidence in Deputy Commissioner Mian Naseer Ahmad. He worked as Deputy Commissioner Sargodha upto the election 1946. Next day evening, on July 7, 1945, Leagui public meeting was about to start. Maulana Zafar Ali Khan had to address this open meeting and led the procession. Malik Muhammad Iqbal reached their along with draft of resolution against Khizar Tiwana. Deputy Commissioner Sargodha Mian Naseer Ahmad also reached there with his staff. He called upon attention of Malik Muhammad Iqbal the secretary Anjuman Islamia. He told him that section 144 had been imposed. There would be held no public meetings and political processions. When Maulana Zafar Ali Khan and Nawab Muhammad Hayat Qureshi reached on stage, Malik Muhammad Iqbal told them about Deputy Commissioner's orders. Maulana insisted on continuation of this meeting. But Anjuman Islamia could not agree with Maulana. Although public meeting was held and Maulana also addressed, but resolution against Tiwana, could not be passed.<sup>313</sup> Sir Khizar Tiwana's administration, however, won over Chaudhary Hameed Ahmad Advocate general secretary Sargodha Muslim League and Chaudhary Naseer Ahmad Cheema Advocate joint secretary Sargodha Muslim League. They were rewarded by Punjab Government. Sir Khizar Tiwana appointed Chaudhary Hameed Ahmad Advocate as Executive Officer Municipal Committee Sargodha and Chaudhary Naseer Ahmad Cheema Advocate the Public Prosecutor of Jhang.

Both Chaudhary Hameed Ahmad and Chaudhary Naseer Ahmad Cheema were posted out from their offices by Sargodha Muslim League. The new general secretary and joint secretary were elected. Chaudhary Faiz Ahmad Advocate general

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<sup>313</sup> Iqbal, *Tehreek-E-Pakistan Aor Sargodha Ki Yaden*. pp.22-23

Secretary, Malik Muhammad Iqbal Advocate joint secretary and Mian Abdul Aziz Advocate were elected as Propaganda Secretary. Two vice presidents were also elected, as senior wise president Qurashi Muhammad Abdullah Shah and Chaudhary Fazal Ahmad from Chack No 93, junior wise president. Peer of Seiyal Shareef continued his post as president of Sargodha Muslim League. With the change in the administrative setup of the Sargodha Muslim League party, the League became more active. It founded primary League in almost all the important villages of Sargodha district.

In 1946 Sargodha district became the scene of great political activities because of its political importance. Sargodha was the home district of sitting Premier Sir Khizar Tiwana. Raja Ghazanfar Ali Khan, Nawab Iftikhar Hussain Mamdot, President Provincial Muslim League and Mian Mumtaz Doltana General Secretary Provincial Muslim League visited Sargodha and held the conferences from 3 to 5 June 1946. On 3 June a large crowd assembled in municipal garden in front of company bagh, where now Bara Dari is located. Here stage was set, in the memory of this public meeting later this Bara Dari was constructed. It was blamed that SP Sargodha police, Chodhary Ram Singh shut the roads to reduce the participants in this public meeting. Lumberdarss of the around villages were also ordered to detain the people. But inspite of all these tacts, forty to fifty thousand people gathered there. Inaugural session began on 10 A. M. Chaudharyy Fazal Ahmad vice president of Sargodha Muslim League presented the welcome address. When Nawab of Mumdot came on stage, suddenly a prominent political figure of Sargodha, Haji Ameer Khan Mekan stood up and put a Gold Necklace of twenty tolas around his neck. The air filled with slogans Allah-o-Akbar. The political atmosphere of Sargodha reached on height.<sup>314</sup> Mian Muhammad Shafih correspondent, Newspaper daily Dawn, commented, "The Muslim League brought the political battle in Sargodha to the home district of Khizr Tiwana".<sup>315</sup> Nawab of Mumdot and Raja Ghazanfar Ali delivered their impressive speeches. As a result the evening session was more successful and participated about one lakh persons. Following day Leagui procession went to Khushab with the company of Peer of Seyal and Muhammad Hayaut Quraishy. They addressed at Padrar in the hosted by Mola Bakhsh Awan. Then, they addressed in Noshaira,

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<sup>314</sup> Rasool, "Socio-Political Role of Tiwanas in Colonial Punjab."

<sup>315</sup> , *Dawn*, June 5 1946.



Noorpur Thal and several other towns of Sargodha district. Third day evening another great procession was held at Sargodha. Many prominent Leagui leaders addressed. Malik Feroz khan Noon, who was the incharge of election campaign in Sargodha and Sardar Shaukat Hayaut, who had become a political shaheed, came to Sargodha several times throughout the year. They addressed in Bhera, Bhalwal and other big towns of Sargodha. Sir Khizar Tiwana created no hurdle to hold these Leagui processions in Sargodha, even at Kalra. A big Leagui procession held very near Tiwana's Havaily of Kalra. It was addressed by Peer of Seyal Shreef and Muhammad Hayaut Quraishy. The outcomes of these visits, processions and addresses proved so productive that the masses of Sargodha, began to attend the Leagi processions in very large number. They joined the Muslim League rapidly. Though they were under the influence of Unionist Party since its creation.<sup>316</sup>

Under the inspiring leadership of Quaid-i-Azam, Muslim League workers and students of different educational Institutions as Islamia College Lahore and MAO College Amratsar went to the far off villages of Punjab. Students of Aligarh also came to Sargodha and conveyed League's message to several villages on the eve of election 1946. Master Ghulam Rasool Tailor took these students from village to village on Tangas. Nawab Muhammad Hayaut Qureshi and Nawab Mumtaz Khan Tiwana bore the all expenses of these students including the rent of these Tangas.<sup>317</sup> In order to acquaint with the people with the demand for Pakistan and to convince them to vote for Muslim League in the forthcoming elections, scheduled in early 1946. Maulana Ghulam Murshid, Ahmad Nadeem Qasmi, Zaheer Baber, Qazi Murid Ahmad and Hakeem Noor Zaman and others played an important role in Sargodha in popularizing the political ideology of the Muslim League and the demand for a separate homeland. They turned villages, towns and cities in the Salt Range and Thal region of Sargodha district. They made speeches and addressed mass gatherings, regarding the importance of achieving freedom from the bondage of British rulers. They explained to the masses the clever and cunning nature of the Congress, its allies and the Unionists. The common people soon understood about the amelioration of their problems and their ultimate salvation from the clutches of big landlords. Who were stooges of the British rulers. They convinced the people for success of Muslim

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<sup>316</sup> (Unpublished) District Gazetteer Sargodha.p.136

<sup>317</sup> Tailor.p.27

League's candidates in the Elections of 1946. They made them realized that the feudal lords were more stooges of the British rulers and had never done anything for their betterment. Throughout their tenure as member of the Provincial and Central Assemblies they had supported the Government instead of siding with the masses. That is how they had succeeded in amassing more wealth and power.

Upto the election 1946, Muslim League had become a popular political party in Sargodha. The results of election of overall Punjab showed that it gained the Confidence and whole hearted Support of thousands of poor and middle class people who had been hither to unprivileged and backward. The Muslim League promised a bright future in a separate homeland where Muslim nation would be free to live according to the dictates of their religion and strive for the economic property of all the Mussalmans.<sup>318</sup> Election for the Provincial Assemblies was held in January 1946. In these elections Muslim League overall achieved a remarkable success in various Provinces with a notable exception of N.W.F.P. Out of 495 seats allocated for the Muslims of India, 430 seats were bagged by Muslim League's Candidates. It was a tremendous victory. But in Sargodha district Tiwana's Socio-Political influence could not be rooted out. In spite of all efforts and showing bright future, Sargodha Muslim League could not reduce the Tiwana's political influence and popularity. League could not defeat the Tiwana in Sargodha. Sir Khizar Tiwana wanted to annex all the seats in the district Sargodha to demonstrate his popularity. The other contesting candidates were in the constituency of Sargodha district mostly won on account of Tiwana's social and political influence. Tiwana had taken support of many influential land lords of the district Sargodha. They supported and voted him. These included Peer Nau Bahar Shah Pail, Qazi Mazhar Ali Qayyum Naushehra, Mazhar Ali Kufri, Malik Allah Yar Uchhali, Malik Shah Muhammad Khabakki, Sardar Ahmad Shair Baloch Jamali, Raja Muhammad Nawaz Katha Saghril, Mahr Lal Khan Jhawri, Mahr Muhammad Yar Lak Bar Sakesar. On the other side, Muslim League tried its best to demolish Sir Khizar's politics in Sargodha. League successfully able to get the support of Nawab Mumtaz Khan Tiwana. Mumtaz Tiwana was the uncle of Sir Khizar Tiwana. He became a great champion of the cause of the Muslim League. He not only opposed Sir Khizar Tiwana but also contested the election against him at Khushab in Sargodha. He did so on the special command of Quaid-i-Azam. Nawab

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<sup>318</sup> (Unpublished) District Gazetteer Khushab.p.101

Mumtaz Tiwana had ill health in those days. Quaid-i-Azam visited him at his residence in Lahore where he was personally asked by Quaid-i-Azam to oppose Sir Khizar Tiwana. Mumtaz Tiwana was old and ailing, but obeyed the command of his great leader. Mumtaz Tiwana got the support of some prominent figures of Khushab. Mainly Malik Karam Bakhsh Awan from well known Awan family of Salt Range. Malik Karam Bakhsh Awan started his politics in early 1937. At that time, he was in Bombay. There he was spell bound by Quaid-i-Azam's speech in support of the Palestinian Freedom Fighters. Awan was so much impressed by the personality of Quaid-i-Azam and the sincerity of his conviction. After it, he began to attend every meeting of League in which Quaid-i-Azam addressed. With the adoption of Pakistan Resolution, Awan decided to work for the establishment of Pakistan. Just Before the elections of 1946, Malik Karam Bakhsh Awan and his father Malik Maula Bakhsh Awan returned to their native place at Soon Valley in Sargodha, from Bombay where they had a large scale business. Here, Awan took part in Muslim League's election campaign. He openly supported Nawab Malik Mumtaz Khan Tiwana. Both, Malik Karam Bakhsh Awan and his father Malik Maula Bakhsh Awan resisted all such temptations at Soon-Velley in Salt Range. They worked for other Muslim League's candidates. They participated without any fear, in the political meetings held by Muslim League in different places of District Sargodha.

District Sargodha had four tehseels Sargodha, bhalwal, Shahpur and Khushab. One provincial member was elected from each tehseel. Khushab's constituency was very large and consisted of two parts Soon-Velley and Thal region upto Noorpur Thal. The influential and big wing of Soon-Velley belonged to Unionist, while middle class to Muslim League; Billoch of Khushab city to League while the Billoch of Jamali to Unionist. Thal to Muslim League, while the remaining Khushab Tehsil was under the predominant influence of the Unionists. Tiwanas of Kalra and Khowajabad belonged to Unionist, while the Tiwana of Jahanabad, Hadali, Hamooka and Mitha-Tiwana to Muslim League. Sayyads of Jahanian Shah, and Peers of Seyal Shreef belonged to League. Qurashi of Sahbowal to League, while the Billoch of Sahiwal to Unionist. Mekan of Shahpur and Killeyar of Chokaira supported League, while the Negeyanas of Dhreema and Kolowal were with Unionist. Mian Sultan Ali Negeyna of Kolowal to Unionist, while Mian Qader Bakhsh Negeyna with League. Pracha and Baghvi family of Bhera to League, while the Luks of Sekasar and Lukmoor to unionist. Thana

Karana and thana Silawali, which mostly consisted of settlers but active in political movements, divided into League and Unionist. Noons of Bhalwal to League, while the population of Meyani to unionist. Population of old Bhalwal to Unionist, while the new Bhalwal mostly to League. Makdoods of MidRanjha and Melas of Kot Momon belonged to League.<sup>319</sup>

Another prominent active Muslim Leagui worker in Soon-Velley was Qazi Murid Ahmad. He came to politics during the 1940s when Muslim League was making efforts to popularize the demand for Pakistan with the help of students whom the Quaid-i-Azam had advised to work whole heartedly for this task. He attended that historic session of the Muslim League in which the Pakistan Resolution was passed. From 1945 to 1946 Qazi Murid Ahmad worked day and night for the cause of Pakistan in Sargodha. Qazi was accompanied by a great scholar of Soon Valley Maulana Ghulam Murshid. Maulana was a great supporter of Muslim League and Quaid-i-Azam. Maulana always upheld Jinnah's policies and programmes. Qazi Murid Ahmad campaigned well for Mumtaz Tiwana in Soon Valley. During his tours of the villages and Towns of Sargodha in connection with the election campaign for the Muslim League candidates, Qazi Murid Ahmad also went with Raja Ghazanfar Ali Khan to address large public meetings which were held in different parts of Soon Valley. Qazi blamed Tiwana's administration for interference in League's political activities. He recounted the memorable scenes of these days when the Unionists used all pressure tactics to stop the people from holding or attending the League's political meetings. Qazi accused the Zaildars, the Thanedars and the Landlords, who had received awards from the British Governments, were ardent supporters of the Unionist. They bribed and used their social pressure to extract support from the people. The ordinary people had now been convinced of the necessity of having a separate homeland. Qazi Murid Ahmad claimed, that Maulana Ghulam Murshid, Raja Ghazanfar Ali, Ahmad Nadeem Qasmi and Qazi himself who were staunch supporters of Quaid-i-Azam had succeeded in making Pakistan a masses demand. These masses were suffering under the subjugation of the tyrannical colonial rulers.<sup>320</sup>

In spite of successfully arousing the masses against the Tiwanas, the Muslim League candidate Malik Mumtaz Tiwana could not defeat Malik Khizar Tiwana in

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<sup>319</sup> Ibid.p.47

<sup>320</sup> Ibid.p.49

Khushab constituency.<sup>321</sup> The other contestants in Sargodha District were, Nawab Muhammad Hayaut Qureshi of Sabowal Muslim League against Unionist Nawab Allah Bakhsh Tiwana of Khowajabad, in Tehseel Shahpur constituency. Peer Qalandar Husain Shah of Jahanian Shah Muslim League was contesting against Mian Sultan Ali Nangiana Unionist in Tehseel Sargodha constituency. Shaikh Fazal Haq Piracha Muslim League stood against Mian Muhammad Bakhsh Ranja Unionist in Tehseel Bhalwal constituency. All seats were well contested but out of the four candidates in the Sargodha district constituencies, nominated by the Muslim League only one candidate remained successful. He was Shaikh Fazle Haq Piracha, who successfully returned from Bhalwal Constituency. He defeated Tiwana's candidate Mian Muhammad Bakhsh Ranja.<sup>322</sup>

Though Khizar Tiwana won the election in Sargodha district but badly failed to gain previous majority in overall Punjab. Tiwana was ready to resign as premier under democratic principles. But Punjab's Governor, Mr Glancy asked him to continue, to express his doubt that the non-Muslim parties would be willing to join a coalition with the League. This hope came true and Punjab Muslim League could not form the government. On March 6 1946, Punjab Press reported that the negotiations between Congress, Unionist and the Sikhs had been materialized. Next day, Governor, Sir Bertran Glancy asked Tiwana to form his new ministry on March 7, 1946.<sup>323</sup> Leagui sources observed that Glancy deviated from clean and straight democratic principles. Although in the three Muslim majority provinces, the Punjab, bengal and Sindh, in which the League had won ninety percent of the Muslim seats, but League did not enjoy an absolute majority. Therefore, they could only claim to be plurality party. Punjab was considered to be the key to the Indian Muslim politics not only by Quaid-i-Azam but also by the Congress hierarchy, the Sikh leadership and the British policy makers in India and London. Mr. Jinnah in his speeches and statements before and after the elections of 1945-46, declared that the key to the creation of Pakistan lay in the hands of Punjab's Muslims. Punjab was the cornerstone of Pakistan. Congress and Sikh leadership also thought that Punjab was the key to the unity of India. They thought that it was perhaps the only province which could have

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<sup>321</sup> (*Unpublished*) *District Gazetteer Sargodha*.p.363

<sup>322</sup> *Ibid*.p.364

<sup>323</sup> Qalb-i-Abid and Abid, "Unionist-Muslim League Relations and the Punjab Administration."p.114

prevented the division of India and the creation of Pakistan. Dr Ian Talbot also understands that partition depended on the Punjab. Therefore, the outcome of the 1946 elections were to determine the future of Indian Muslims and substantiate or otherwise the Muslims League's claim that they were a nation and that the Muslim League was the sole representative party of Muslim's demands. These elections were fought only on one agenda that was Pakistan or no Pakistan, so it was impossible for Tiwana to defeat this agenda. British also knew the importance of Punjab better than any other. In the 20th century, Punjab policies of British administration were focused on at least on one major objective that they should do their utmost to keep the Punjab away from the main stream Indian politics. Provincialized politics within the Punjab with little or no connection with the outside political parties and their leaders was deeply encouraged by the successive governors in the Punjab like Sir Michael O Dwyer, Sir Edward MacLagan, Sir Malcolm Hailey, Sir Herbert Emerson, Sir Geoffrey de Montmorency, Sir Henry Craik, Sir Bertrand Glancy and Sir Evan Jenkins. All these governors continued this policy with a status quo vision with sincerity and deep commitment. Governors correspondence with the Viceroys unraveled the fact that the visits to Lahore by leaders like Gandhi, Nehru, Patel, Bose, Azad and Jinnah had always been that of sadness, pain, worries or at least of the greatest attention. Secret and confidential reports indicated the extent of Punjab's British administrator's involvement in the affairs of what they described in their letters as Home Grown Politicians. With a great deal of success, the Punjab administration was able to create a very dedicated class of loyal supporters of the British raj. This loyalist class seriously and most sincerely believed that the interests of their communities were identical with those of the British government.<sup>324</sup>

Malik Khizar Tiwana's new cabinet consisted of three ministers from the Unionist Party, Two from the Congress and one from the Akalidal. In Muslim majority Province, there were a few Muslim members in Tiwana's ministry, while, Tiwana depended on non Muslim members of the assembly. Large Muslim majority was in opposition, which was Muslim League party. League decided not to accept the Tiwana led collation Government at any cost. So, thereafter, League waged increasingly vitriolic campaign against Tiwana. At last, Civil Disobedience Movement was launched in January 1947. Tiwana was denounced as a traitor. Mock

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<sup>324</sup> Ibid.p.115

funerals were held outside of his official residence. During last weeks of Tiwana's premiership, he was greeted everywhere with black flags protest demonstrations.<sup>325</sup> In this movement, Tiwana imposed section 144 and public safety ordinances. Muslim League National Guard was banned in January 24, 1947 and was made search operation against it. The Muslim Newspapers covering the movement as *Nawae waqat*, *Zemedar*, *Eastern Times* and *Ihsan* were censored. *Dawn* was detained to reach Lahore. Men, women and students, who were the demonstrators of Muslim League came under tearing gas shelling. They were also Lathi charged and arrested.

Punjab Muslim league's leaders as Nawab Iftikhar Husain Mamdot, Mian Mumtaz Daultana, Sardar Shaukat Hayaut, Malik Feroz Khan Noon and Mian Iftikharuddin who resisted this high handedness on the part of the Punjab Government were all arrested. This had province-wide repercussions. Sargodha district was no exception to it. The news of the arrest of the leaders spread like a wild fire in Sargodha district too. A meeting was held under the chairmanship of Khawja Qamaruddin Sialvi, Peer of Seyal Shareef, district president of Sargodha Muslim League, at the residence of Nawab Mumtaz Khan Tiwana, near Session Court Sargodha. It was decided that an agitation would be launched against Tiwana Ministry in Sargodha. The participants went to Katchery Bazar secretly in cars and suddenly wearing the badges of the National Guard took out a procession. They were arrested and then released. Upon this, the movement got fame and reached in full swing. Processions were taken out every day in Sargodha. The villagers of the surrounding areas participated in these processions. The disciple of Peer of Seyal Shreef, especially took part. They raised slogans against Tiwana, who was now dubbed as a traitor. A great historian of Sargodha, Professor Sahibzada Muhammad Abdul Rasul, who was at that time a student of 1st year in Government College Sargodha, described, Malik Ihsan Khan Tiwana and Malik Ahmad Iqbal Khan Tiwana, the two grandsons of Nawab Mumtaz Khan Tiwana, assumed the leadership of the Muslim Student Federation in Government College Sargodha. Sahibzada remembers that a handsome young man, dressed in Sherwani who happened to be a student of the Muslim University Aligarh, addressed the students of Government College Sargodha and motivated them in favour of Muslim League and Pakistan. The Muslim students of Sargodha took out the procession from the College. This college was then used in

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<sup>325</sup> "Ian, Talbot Talk About Khizar and Sir James Grigg," (1944).

military barracks, constructed in 2nd world war, situated exactly where the main campus of University of Sargodha stands at present. Chodhary Abdul Majeed Bhatti Advocate established Muslim Student Federation Sargodha. Mufti Tafail Goandi, who was a student, assembled all Muslim students of the Sargodha city. These students took out the procession and disturbed the administration of Sargodha. These processions went to Gol-chowk at the centre of Sargodha city on foot. They raised slogans against Tiwana ministry and in the favour of Pakistan. Turning back from city, these processions went towards the District Court. There, they held the public meetings in front of Court. All along the route of the procession, heavy police guard accompanied it, but no untoward event took place. This public enthusiasm was beyond the expectation of Tiwana. To observe it, Tiwana lost his nerves. During this Civil Disobedience Movement in Sargodha, League openly violated. Under the section 144, League's offices in Sargodha were banned. Processionists were generally arrested, transported to some forlorn places and set free at places where they could not get any transport. The meeting of Sargodha district Muslim League, had been held at the house of Nawab Malik Mumtaz Khan Tiwana and it was decided to offer court arrest. Among those who were arrested and sent to jails, the following are worth mentioning.<sup>326</sup> Malik Muhammad Iqbal Advocate joint secretary district Muslim League Sargodha, Hakeem Abdur Razzaq Shah Kabli, Chaudhary Ali Ahamad Cheema Advocate, Mian Zahooruddin Bar-at-Law, Muhammad Abdullah Shah Qureshi Advocate, Qazi Sadiq Husain Advocate, Hakeem Abdur Rahman of Sargodha, Khowaja Qamaruddin Seyalvi Peer of Sial Sharif, Sayed Nawazish Ali Shah Peer of Jahanian Shah, Sayyid Qalandar Husain Shah of Jahanian Shah, Nawab Muhammad Hayat Qureshi of Sabowal, Nawab Zada Muhammad Saeed Qureshi of Sabowal, Nawabzada Azizullah Tiwana of Jahanabad, Nawab Mumtaz Khan Tiwana of Jahanabad, Shaikh Fazali Haq Piracha of Bhera, Shaikh Muhammad Ibraheem of Shahpur. They were arrested and sent to Sargodha Jail and other different Jails.<sup>327</sup> Later, most prominent leaders of Sargodha, Nawab Muhammad Hayat Qureshi, Nawab Malik Mumtaz Khan Tiwana and Syed Qalandar Husain Shah were also arrested. Shaikh Fazal Haq Pracha was an active leader of this movement in Sargodha. He was sent to Jail. He was the only Muslim Leagi, who remained

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<sup>326</sup> Rasool, "Socio-Political Role of Tiwanas in Colonial Punjab."

<sup>327</sup> Goandi.p.43



successful from Sargodha District in the elections 1946. Prachaa was kept in Shahpur and then in Feroozpur jail.<sup>328</sup>

Leaguis took out the processions fearlessly and offered the arrests. Police put some of them in jail and others were taken to drop far away. The Muslim women of these remote areas, presented them food and water. These women took information about Pakistan and encouraged them. Mian Khan was the owner of Muslim Bus Service. He was one of most prominent leader of Sargodha Muslim League. Some vehicles of Khan Mian Khan stood each time in Block No 9 Sargodha. Because these buses were not given the root-Permit. At once, these vehicles came in operation and fetched these Leaguis.<sup>329</sup>

To participate in these processions, the people of rural and other tehseels came to Sargodha city. Chodhary Mian Khan belonged to tehsil Bhalwal. He was an educated person and Gold medallist. He was the head of Muslim League National Guard Sargodha. He came with a large crowd from tehseel Bhalwal. Muhammad Shreef, the owner of Shreef hotel, Kachairy bazar Sargodha, provided lunch to these protesters. Now this Shreef hotel is owned by Shaik brothers. Ghulam Nabi and Muhammad Shafeek also provided lunch to these protesters, who came from other tehseels. Bhalwal based Punjabi poet, Tariq Bhalwali each day presented his impact oriented fresh poem, written on recent situation, at Kachairy Bazar in these processions. People particularly came to listen his emotional poems. For example in a Punjabi verse Tarik Bhalwali said "Khizar dee vazarat nay had keeti ay, aghlay Yazeed naloo vadh keeti ay", its translation, Khizar done more misdeeds rather than Yazeed did in the battle of Karbela.<sup>330</sup> Such political activities provoked the people of Sargodha against Tiwana. They did understand these slogans and verses as true and began to hate Tiwana. The centre of these processions was Kachairy Bazar and Gole Choke Sargodha. But one day, the procession went to the S P and D C office Sargodha for strong protest. S P Ram Singh and D C Sardar Kaival Singh ordered for heavy lathi charge on these protesters. Several protesters were wounded. The impact was that, protests were called off for several days.<sup>331</sup> In Khushab, Qazi Murid Ahmad, like other Muslim Leagui Youths participated in these mass demonstrations. Qazi

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<sup>328</sup> (Unpublished) District Gazetteer Sargodha.p.121

<sup>329</sup> ; ibid. p.45

<sup>330</sup> Tailor.p.34

<sup>331</sup> Ibid.p.35

Murid was arrested and kept as political prisoner. He was in Shahpur Jail when Pakistan came into being.<sup>332</sup>

Sargodha Muslim League women wing was established in 1946. Begum Zahooruddin Bar at Law was its president. These women took active part in freedom movement. During Disobedience Movement in Sargodha, these women participated in this protest. A large number of Leagui men of Sargodha, offered their court arrest. Some arrested men were kept in City police Station near Noori Gate Sargodha. Leagui women came out from their houses every day and protested before City police Station. These leagui women prominently were Begum Zahooruddin Bar at Law president women wing Sargodha, Begum Hakam Ali advocate, Begum and daughters of Thekaydar Mian Muhammad Sahib, begum Khairullah Khan resident block 15, Miss Soraya daughter of Chaudhary Ali Ahmad advocate, Appan Allah Rakhi wife of Malik Muhammad Iqbal advocate and wives, sisters and daughters of other Leagui leaders, who were in jails. These women also visited the villages, took out the processions to carry the Leagui flag. They raised the slogans against Tiwana ministry. These women met the women of rural and urban areas and educated them about the necessity and importance of achievement of Pakistan. They raised the slogans Pakistan zindabad and Quaid-i-Azam zindabad.<sup>333</sup>

In this critical situation, Tiwana announced to withdraw the public safety act on February 26, 1947. Tiwana also allowed the peaceful processions. The orders of banning the Muslim League National Guard were withdrawn. Tiwana released all political prisoners on February 26, 1947. Muslim League announced to conclude 34 days Disobedience Movement against Tiwana. Leagued observe victory day on March 2, 1947<sup>334</sup> When political circumstances had gone too hard to continue the Premiership, Tiwana called upon his three closest friends. They were Nawab Muzaffer Kazalbash, Sir Zafrullah Khan and Nawab Allah Bakash Tiwana. Tiwana counseled on the prevailing political situation faced by him. Nawab Allah Bakash Tiwana advised to resign but Nawab Muzaffer Kazalbash opposed it. However, Tiwana resigned on March 2, 1947.<sup>335</sup> After this Tiwana remained in Simla until August 14, 1947. There after, he did not pursue politics till his death on January 21,

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<sup>332</sup> (Unpublished) *District Gazetteer Khushab*.p.51

<sup>333</sup> Zahoor Alam, "Punjab Mein Muslim League Ki Civil Nafarmani," *Daily Express*, July 7-8, 2007.

<sup>334</sup> Noon, "Chashm-E-Deed."p.285

<sup>335</sup> Tailor.p.40

1975. He left the country for two years. Tiwana returned to Pakistan in October 1949. Tiwana's politics moved around unity with Non-Muslims in Punjab. That is why, he had desire of united Punjab. On one occasion, Tiwana expressed his opinion that a Punjabi Muslim was more in common with a Punjabi Hindu or Sikh, than with a Bengali or any non-Punjabi. On the separation of East Pakistan Tiwana said with regret that he had already told about the difference between Punjabi and Bengali. Capital punishment of Ghulam Azam, Ali Ahsan Mojahid and Salahuddin of Jamat Islami was ordered by a disputed special tribunal in Bengladish in 2015. They were punished on allegation of sympathy with Pakistan. Overall Bengladishi attitude with Pakistan since 1971, proved Tiwana's opinion true. Tiwana did not pursue an active political career in the post independence era. He stuck stubbornly to his principles which he would not compromise for the sake of expediency. Moreover, he was dispirited by the declining family fortune and did not want to divert his energies away from its restoration. That is why, he did not make his way in Pakistani politics. Muslim League's propaganda campaign against Tiwana Ministry had become increasingly personalized since 1944 onwards. But on several reasons for Tiwana life taking a diametrically opposite path, and re-entered in politics. For instance # one Tiwana's own diffidence # two the factional political alignments of the Sargodha district # Three Sir Umar had Pushed his son into politics in 1937 # four his wife Zeinab's advice # five Tiwana was dispirited by the declining family fortune and did not want to divert his energies away from its restoration # six Tiwana was not a political animal. According to researcher's analysis, above are secondary causes, and are the basic, Tiwana was never consumed by the pursuit of power. He was a man of principles, also stuck stubbornly to his principles which he would not compromise for the sake of expediency. Tiwana turned his back on the several opportunities to re-enter public life which came in his way. As in 1953, he could enter Muhammad Ali Bogra's cabinet, Frontier Congress Chief Minister Dr Khan Sahib and in Ayoub's era. Tiwana intelligently, turned down this offer because he had been appalled by the political deterioration in the country as evidenced by corruption, party squabbles and the cynical use of religion in the 1952 anti-Ahmadiyah campaign. Tiwana's political re-emergence would in any case had been difficult because of the factional political scene in Sargodha. Once the mass mobilization of the Pakistan movement subsided, politics in this as in other districts reverted to their former patterns. If Unionism could claim to have survived Pakistan's emergence, it was in the return of a local politics

dominated by powerful landholders and biraderi networks. The uneasy relationship between same political group of Sargodha Tiwana and noon after the events of 1945-47 complicated the re-establishment of a powerful Noon-Tiwana faction as in the past. The greatest obstacle, however, was provided by the alliance between the Qureshis, the Tiwana's long time local rivals and Daultanas. Daultana had placed himself at the head of the Muslim League campaign from 1944 to onwards. Mian Mumtaz Daultana demonstrated a similar single mindedness in his efforts to hound the Nawab of Mamdot out of office from 1948 to onwards. Sardar Shaukot Hayat assisted him in this as in his earlier anti- Tiwana campaign. Now Daultana feared Tiwana as a potential opponent, he therefore used his Ministerial powers to discourage Tiwana's political come-back. Apart from the general Unionist skeleton in his cupboard, Daultana held over Tiwana a threat of investigation into alleged misappropriation of Zamindara League's funds. Petty harassments included the withdrawing of all arms licences for the Kalra employees. During a tour of Sargodha in November 1950, Daultana publicly announced that the Kalra great canal along with smaller Tiwana canals would be taken over by the Government. This threat was finally enacted in 1954. Tiwana was not compensated for the loss of his private canals in contravention of Section 47 of the Punjab Minor canals Act 1905. Malik Nazir Tiwana had been engaged in litigation upto his death in June 2015, regarding this at the time of writing.

Malik Khizer was a man of strong will and never changed his opinion and decisions, which were free from any greed and threat. Tiwana was not an opportunist. He did not expediently ally himself with Muslim League once it was clear that the British were leaving. Once he made his decision to retire from the politics. He never returned, inspite having some golden chances in Pakistani politics. He had high qualities and administrative genius in his designations. He kept peace in Punjab, unity in Unionist, cooperation with Non-Muslims. Tiwana kept sectarian harmony and security in Sargodha. He was a first-rank liberal statesman and a conscious leader. His excellency was superb. The activists in the Punjab Provincial Muslim League could not forget the intransigence on the part of their unrelenting counterparts in the Unionist Party. He was not against the creation of Pakistan and never created any hurdles in its way. He had his own political point of view that was different from Muslim League, which made him traitor and destroyed all his services. He was

against the partition of Punjab. He was of the view that partition of Punjab would create economic and political problems. He was in position to maintain harmony and save bloodshed in Punjab. But he was observed doubtfully and emotionally. Tiwana liked the rural politicians, because urban politicians did not know the real importance of agricultural development and sectarian harmony. Tiwana's office work and corruption free administration of Punjab Government was on the patron of Kalra estate, the experience he received from this estate. He could prove to be comparatively a better Punjabi leader for Pakistan, if opportunity had been provided.

## **Chapter No. 5**

### **TIWANAS IN CIVIL SOCIETY**

Tiwanas of Sargodha were directly and deeply connected with civil society. They lived in it and were well informed about it. They were associated with people without any caste, creed or religious discrimination. They always warmly sympathized with the endeavours to promote communal harmony. They treated the people of the region well, particularly the common men and the poor and never sent back bear handed to any suppliant. They were very kind and generous in whole community of Sargodha region. They were just, merciful and modest. They had good moral character. They never disturbed any innocent and thousands benefitted from them. They saved several notable families from the clutches of the moneylenders. They were very sympathetic with humanity and whole heartedly helped the people. They had balance thoughts about the women. They provided peaceful, secure, fearless and joyfull atmosphere to the people. They expelled the bad characters people from their villages and reduced the crimes in the notorious region. They maintained the deep and dual relation with colonial imperialism without any harm to their nation and regional society. They benefitted their region. They cultivated the barren and deserted land in Sargodha. They made irrigation network in the region for small farmers and developed the agriculture. They improved the infrastructure and made several metalled roads, the length of metalled roads had risen to 4,200 miles in district Sargodha upto March 1942. It was during Khizr's period as Minister that modern roads were laid in complicated Salt range of Sargodha. They promoted the indigenous games like Per-Kbaddi, tant-pegging and horse-riding. They coached and helped the players and artists for their uplift. They constructed several institutions for the welfare of travelers and laymen in the region. They were simple in habits and pious in nature. They spoke the truth and never deceived to anyone. They acted upon regional traditions of civilization. They appeared before the society in a graceful indigenous manner. They liked to meet the common people. Though Malik Sir Umer and Sir Khizar had proficiency in speaking English, but they spoke pure Punjabi with common and local people according to the culture. They acted upon their fore father's and regional traditions. On Eid festivals, Malik Sir Umer wore green dress with green turban and used to go to the Mosque in Kalra, offered the Eid prayer and embraced

Eid to everyone. After Sir Umer, Sir Khizar continued this tradition; he particularly used to go Kalra on each Eid festival. There was no social, cultural, religious, sectarian, and racial and colour distinction in Tiwanas. They had strong hold on the regional civil society. People were afraid of and obeyed them. They maintained peace and security forcefully in this barren, foresty but notorious region. They never committed atrocity to anyone. They were most influential, respected and popular even today. Shahzadi Umer Zadi the daughter of Malik Khizer Hayat Tiwana is a Member of Parliament from her forefather's constituency now days. Everyone in the region has some knowledge about Tiwana family and is happily ready to narrate about them. Tiwanas were very kind and generous. As an English Commander, Herbert Edwards, stated about their kindnesses, the tribes settled around the upper Sindh, with their chiefs among masses, Malik Fateh Khan Tiwana Motianwala was extremely popular. Any poor farmer or miserable tribe could reach him, Malik Fateh Khan helped and returned his land revenue. In the reign of Shair Singh in Punjab 1841, Tiwana was appointed as the administrator of Dera Ismaeel Khan in place of Sikh Nazam Dewan Dolat Roy. Tiwana resettled and provided necessary allowances to fetch himself, the people and chiefs. Tiwana brought Lukhi Mal and his two sons whose houses were snatched by Sikhs. Tiwana also helped the mendicants and monasteries. They could not forget such a beneficent, open hearted, generous and courageous chiefs like Malik Fateh Khan Tiwana. They knew that Tiwana could bring peace for them in frontier region.<sup>336</sup> In 1843, under a conspiracy, Prime Minister Raja Dheyan Singh was killed by Sindheyanwala. Suspicion was made on Malik Fateh Khan Tiwana. Malik Fateh Khan Tiwana at once had to leave bare handed the Sikh Court of Lahore. A prize of five thousand rupee was announced for Tiwana's arrest. Therefore, Tiwana was travelling in disguise on unpopular ways with an only companion servant, Ghulam Muhammad alias Gamu. On the way Hindu Lukhi Ram recognized Tiwana. In place of Tiwana's arrest at price of five thousand rupee, Lukhi Ram offered him five hundred rupees. Lukhi Ram told the Tiwana, once upon a time, my camels were snatched in Tank and you not only returned my camels but arranged for me to reach home safely.<sup>337</sup> On Tiwana's condition, another Hindu Makhi Ram gave five hundred rupees as thankfulness for a favour which Tiwana gave to his

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<sup>336</sup> HB Edwards, *A Year on the Punjab Frontier in 1848-49* by Major Herbert B, vol. 2, Edwards. Lahore (Lahore: Govt. of West Pakistan, 1963).pp.48,72,127

<sup>337</sup> Tiwana, *Tohfah Ameer 1894*.p.56

father Sikh Ram. Tiwana spent and divided all the money as it came. An old lady requested for help, Tiwana ordered Gamu to give her something. Gamu requested to inform, he had only seven rupee. Tiwana advised Gamu to keep two rupees in pocket and give five rupees to that old lady.<sup>338</sup> After the death of Ranjeet Singh Sikh Kingdom declined. Dheyman Singh, Jawaher Singh, Hera Singh, Peshoor Singh and Lal Singh were murdered. Sikh Court turned against Malik Fateh Khan Tiwana. Raja Taija Singh and Raja Dina Nath were not slow in gratifying their malice against Tiwana. So Malik Fateh Khan Tiwana was called in Lahore Darbar and was brought in as defaulter to the extent of seven lakhs of rupees. On account of the revenues of the large tracts of country of which Tiwana had held the management. Tiwana denied these allegations. He told that this amount was spent on the preparation of a cavalry of five thousand horse riders under the orders of Prime Minister Jawaher Singh. On this account, though Sikh Court reduced this amount four lakh from seven but Tiwana was thrown into prison in the house of Kahan Singh Man with the approval of English Resident in Sikh Court Henri Larrance. Tiwana spent their three and half month. Tiwana constantly denied the allegation. Then he was sent to the fort of Gooband Garh.<sup>339</sup> During the prisonment, Malik Fateh Khan Tiwana made the will to his son Malik Shair Khan Tiwana .He said to him, trust in God, who is supreme authority. Engage in prayer, save yourself from the immoral deeds, which are not liked by Allah and his Prophet Muhammad (Peace be upon Him). Do not keep emulation, malice, extortion with subjects. Do justice with every one regardless of any discrimination. The enmity of Dewan Dina Nath made trouble for me but I had no complaint against him.<sup>340</sup>

After Fetah khan Tiwana, Sir Umer Tiwana, was a man of letters. He had many great qualities. He was the only son of his father Malik Sahib Khan Tiwana. He was blessed with this male child at the age of 74 years from 4<sup>th</sup> wife with a lot of prayers by saints. Sir Umer Tiwana's birth celebration continued for six months in Megha Kadhi near Kalra. High profile English officials participated in this long ceremony.<sup>341</sup>

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<sup>338</sup> Ibid.p.57

<sup>339</sup> Hayat, *Sarzamin-E-Sargodha*.p.375

<sup>340</sup> Tiwana, *Tohfah Ameer* 1894.p.94

<sup>341</sup> Mehr, *Sir Umar Hayat Khan Tiwana*.p.171



Sir Umer Tiwana was very kind and generous in the whole of Tiwana community and anyone in the region. He was locally called Hatamtai of the region. His alms remained opened every time and for everyone without any discrimination. Baba Yusaf, the servant as butcher of Sir Umer Tiwana, narrated that he slaughtered 40 goats daily for Tiwana's alms. Tiwana was a great social worker and had deep sympathy for the poor.<sup>342</sup> Tiwanas never harmed anyone in the region. They punished only the guilty persons. Tiwanas tried to benefit others each time. They did welfare and facilitated others. Tiwana performed several deeds in this regard. They maintained various charitable institutions for the welfare of the common people. These welfare institutions kept for the use and benefits of not only their own tenants but also the people of the surrounding villages.<sup>343</sup> There was no religious discrimination in Tiwanas.

Malik Mubariz Khan, the Tiwana chief of Jahanabad estate, donated to "Young Men's Christian Association Lahore "established by Mrs. Gibson Lady Young the wife of Colonel Sir F Popham Young, the Commissioner of Rawalpindi Division."<sup>344</sup> Malik Sir Khizar was careful to avoid the politics of personal favours, he thus clearly used his patronage as a Minister to advance the interests of his Sargodha region and all its community. Tiwana had honour and confidence in colonial government. Umer Tiwana served as Deputy Herald of King George 5th at the subsequent 1911 Coronation Darbar held amidst magnificent pageantry in Delhi. He served as a Deputy Herald and led the All-India procession which paid their homage at the Jharoka ceremony.

It was extremely confidential office, which had never granted any Indian before or after it. In his responsibilities, Tiwana presented Urdu translation of Kings Speech as well attended in King Edwards Coronation Darbar, Delhi. He possessed the Durbar Medal. He was assistant Delhi herald of arms to Brigadier General William Peyton the Delhi Herald. Umer gave his recreations in whose who in motoring, polo, pig-sticking, riding, shooting, athletics, howking and coursing. He was member of the

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<sup>342</sup> Baba Muhammad Nawaz, interview by Muhammad Pervez PhD Scholar, September 23, 2014.,(Baba Muhammad Nawaz was an old man of about 100 years, he was ex-manager of Negyanas of Dherema, he saw Malik Sir Umer Tiwana and had enough knowledge about him)

<sup>343</sup> Prof Abdul Rehman, interview by PhD Scholar Muhammad Pervez, March 5, 2010., (He was a retired professor of government elementary college Shahpur, and he had seen Malik Umer Tiwana and participated in his social and sports activities)

<sup>344</sup> Punjab, "Punjab District Gazetteers Shahpur District."p.8

royal Victorian order fourth class 1911, knight commander of the Indian empire 1916, Nawab Hereditary 1929, and honorary extra aid camp to George 5th 1930. He attended as A D C to King George's silver jubilee in 1935. Sir Umer and Sir Khizar both were present in London at the time for the Jubilee Celebration.<sup>345</sup>

Tiwanas constructed several Mosques and Caravansarays for the welfare of common people and travelers. The remains of these institutions can be observed even today. They built these mosques and Caravansarays on bus stops, roads, railway crossings, railway stations and ferries. Malik Mobaraz Khan Tiwana made several Caravansarays. A Caravansaray on railway station Sargodha by the name of Saray-Mobaraz Khan, its building is still existed. There is Sajid Shaheed Police Choki under Satellitetown Police Station Sargodha. The travellers stayed here and took the free food. His other Caravansarays were on railway station Malikwal and Lalamousa, which facilitated the travellers. Tiwana of Kalra made a Caravansaray on the ferry of Jhelam River, in the village Dhaak the other side of the river was Meghha Kedhi. There, they used to facilitate the travellers who had to cross the river. The world fame and most useful Caravansaray was Sara-e-Umer. It was at the old bus -stop of Shahpur. This large commodious caravansary was constructed by Malik Sahib Khan Tiwana for purely public benefit in 1868. It was built with all their own sources.<sup>346</sup> It was a Caravansaray as well as community center and sports complex. It facilitated with food and accommodation to the travelers, players, poor and needy persons of surrounding areas. It was a double storey building comprising of more than fifty rooms and bramda before them. There was also a vast courtyard and high gate of it. In early age, it was only a caravansaray, where free food and accommodation was provided to the travelers. But later, it became a popular community center, supports complex and charity home in the age of Malik Umar Hayat Tiwana. In his age, free accommodation and food was provided to the persons who had to appear before district court early in the morning. Such people had come one day before. The sellers of animals and other articles safely stayed at night and they were also provided with food there. Poor, local deserving inhabitants, insolvents, players and participants of annual fair on the shrine of Hazrat Shah Shams Sherazi also stayed and had free food there. This tradition continued even after the creation of Pakistan. On the arrival of

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<sup>345</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana." p.41

<sup>346</sup> Wilson, *Gazetteer of the Shahpur District*, 1897.p.43

migrated people from India, here they were provided with food and shelter. Later it was known that local people had become professional and were misusing the facility. Local person took food to their homes from there. Therefore, the food facility was stopped. Char-paaees, Krah and Daighs for cooking remained in this caravansaray till long and it was also observed by the researcher. Chan peer Shah was the manager of this caravansaray. He used to be present here with other serving staff any time for service.<sup>347</sup> This caravansaray was also used as a community center and a sports complex during the time of Sir Umer Tiwana. There were wrestling and Kabaddi grounds in this caravansaray. If Malik Umar Tiwana was in Sargodha, he used to come in this Sara-e-Umer on Friday or Sunday and organized the Kabaddi tournaments in it. The teams from far and near came to participate in these tournaments. The players were messed and accommodated in this caravansaray. Tiwana distributed prizes to winning teams and players with gold bracelet. These tournaments were so popular and attractive that a large number of the people came in Sara-e-Umer complex to watch and enjoy these competitions. Once a time came when the number of spectators of Kabaddi so increased to create the administrative problems, Sir Umar Tiwana imposed the ticket to control it.<sup>348</sup> The people came from far and near in annual Shahpur fair and they stayed in Sara-e-Umer where they were not only provided with food and accommodation but their animals, horses, bulls, and Tangas were also kept in it. This great building existed upto 2006, and researcher observed himself it in original shape. Later, over it constructed a building of Committee office Shahpur to demolish it in 2006.

Sir Umar Tiwana established a free dispensary and a veterinary hospital in his locality. There provided the medical facilities free of cost not only for their tenants but also the people of all surrounding villages. Sir Umer Tiwana was well trained in veterinary treatment from Achison Chiefs College and he himself provided these facilities. Colonial government decided to establish hospital for women in the limits of district headquarter hospital Sargodha, where T. B hospital is existed. Later this women hospital was shifted to Molah Bakhsh hospital Noorigate Sargodha. For this

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<sup>347</sup> Ustad Gullah, interview by PhD Scholar Muhammad Pervez, June 4,, 2011, Shahpur. and Sofi Hayat, interview by PhD Scholar Muhammad Pervez, June 4, 2010, Shahpur., (Both were the former servants of Tiwana's caravansaray at Shahpur)

<sup>348</sup> Munshi Baba Muhammad Nawaz, interview by PhD Scholar Muhammad Pervez, December 23,, 2014, Maisar, Tehsil Shahpur, Sargodha.

women hospital, colonial government opened a fund by the name of King George 5th memorial fund in 1937. Sir Umar Tiwana donated one thousand rupee in this fund on 18th of January 1937. Deputy Commissioner Sargodha thanked Tiwana in these words, “your generasity on this oocasion in making such a handsome donation was much appreciated”. Later, Malik Sir Khizar Tiwana granted one lak rupee for T B hospital which was constructed in the area of district headquarter hospital Sargodha, during the time of Sir Khizar’s ministry.<sup>349</sup> Tiwana’s social services were not limited to their region but also beyond it. In April 4, 1905 a horrible earth-quake hit the hilly Kangara village and destroyed it. A relief commission was constituted. Sir Umer Tiwana offered his services for the Kangra Relief work, which was accepted. Tiwana not only financially contributed but also himself reached in the area on September 25, 1905. For more than two months, he remained there in affected areas. He worked in crucial circumstances and took part in relief activities. Mr Boyd, the Officer-in-charge, particularly mentioned his good services and hard work in his report. He was awarded C, B, E in 1906.<sup>350</sup>

Tiwanas of Sargodha built mosques and temples without religious attachment in the region and maintained alike at their own expense. They built several mosques within their estate and also outside. The great Jameya Masjid along with Kalra Havaili was built by Sir Umer Tiwana. Sir Khizar Tiwana constructed its beautiful high tower in 1960s .Sir Khizar constructed a vast Mosque on Chakeya Jhall bus-stop in Sargodha. Malik Mobariz Tiwana built several mosques along with Jahanabad Havaily and at Vaigowall Railway crossing. These mosques witness Tiwana’s public service and religious attachment. The first Muslim organization in the Punjab to work for the socio-religious uplift of Muslims during the British period was the Anjuman-i-Islamiya. It was established in 1869. It was originally set up to take over the Badshahi Mosque Lahore. This Mosque was occupied by Sikhs during their rule. It was converted into a cavalry for storage of gunpowder etc. This Anjmon would make efforts to restore it. Later, it also helped for the restoration of other Muslim’s monuments. Anjmon’s activities widened to the sphere of education supporting Sir

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<sup>349</sup> Receipt of thanks acknowledge and appreciation by Deputy Commissioner Sargodha to Major General Nawab Sir Umar Hayat Tiwana of Kalra, regarding donation Rs.1000, King George 5th memorial fund for construction of hospital for woman at Sargodha. (a photocopy is in researcher’s personal collection , Sr55)

<sup>350</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."p.59

Syed's educational programme. Sir Umar Tiwana and Malik Mobaraz Tiwana were its leading active members and established its branch in Sargodha. In Sargodha, its district headquarter was in Jamia Mosque block no 1 Sargodha. This Mosque later became the center of all social, religious and political activities of the Muslims of Sargodha. This Anjmon established and administrated a boy and a girl school in Sargodha. Students were given free education in these schools. Tiwana granted pecuniary help to these schools.<sup>351</sup> Sir Umer Tiwana had special concern for poor, widow and orphans. He provided them constant financial aid. He granted net cash to the needy. But he fixed permanent and substant allowances to widows and orphans. These allowances were on the basis of fifteen days. It was called Pandary. It consisted of cash, floor and wheat. By Pandary means after every fifteen days, Tiwana provided twelve To pay equal to 24 killow wheat or floor to each widow of his region. Tiwana was unique for his open heart generosity in all of the Sargodha region.<sup>352</sup> Tiwana prepared himself each time for the charity. He never refused any suppliant without giving something. He provided financial aid to needy for marriages of their daughters. For this purpose, Tiwana had a special assistant known as G M. Each time, G M had changed of money with him. On Tiwana's advice, G M used to give money to the needy .In this regard, Tiwana had formed three categories to give charity according to suppliant's need and social status. <sup>353</sup>

Sir Umer Tiwana used to make a symbolic marriage on each week, some time on Sunday and sometimes on Thursday and Friday. This symbolic marriage was with his beloved, Kalra based Fatima Neyani alias Phaapo Neyani resident of Plaza Choak Shapur.<sup>354</sup> Basically she was maid servant of Tiwana, and was a very beautiful women. She had strong body having several exclusive qualities. She was fond of hunting, horse-riding, player of tant-pegging and chess. She often went to hunting with Sir Umar Tiwana.<sup>355</sup> The only purpose of this symbolic marriage in each week was to provide dinner and amusement to the common people. There was music programme and sports in all the night. General invitation was to every one of the region. Large number of people from Kalra and Shahpur particularly the poor

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<sup>351</sup> Ibid.p.60

<sup>352</sup> Rehman, "Socio-Political Role of Tiwanas."

<sup>353</sup> Nawaz, "Socio-Political Role of Tiwanas."

<sup>354</sup> Tiwana, "Socio-Political Role of Tiwanas in Colonial Punjab.",( He is thr son of Malik Sir Khizar Hayat Khan Tiwana)

<sup>355</sup> Nawaz, "Socio-Political Role of Tiwanas."

participated in this function. Tiwana arranged for their pick and drop. There were arrangements of Tongas, Carts and tractor trolleys. Sir Abdul Rehman, the retired professor of government elementary college Shahpur, who had seen Sir Umer Tiwana and participated in his social and sports activities included this symbolic marriage function, understands that this social programme having three purposes. Firstly, to provide food to the poor and other people, this act is liked in Islam. Secondly to provide amusement to the people of the region. Thirdly For self projection, he wanted the people remember him as generous. Researcher understands that it proved true. Everyone of the region, to whom the researcher met witnessed that Umer Tiwana was very generous. In this function, Tiwana arranged to cook different kinds of food. As the big cauldron of Halva, roties and salan large in quantity consisted of mutton, chicken and beef. Tiwana preferred the guests who came from Shahpur. On the stage wreath was worn on the head by bridegroom and asked his assistants using the local words, hurry up cook the food and first provide it to the guests of Shahpur because they came from my in-laws' city. In this symbolic marriage, Tiwana used to wreath worn on the head by a bridegroom as regional custom. There was beating of drum with other sounds of various musical instruments. All the night this marriage programme continued with amusement activities. Before the dawn Tiwana arranged the tangas, carts, and tractor trollies to take the participants back to their home.<sup>356</sup>

There was a big masonry house of Malik Sir Umar Tiwana towards railway station in Shahpur. Prof Sir Abdulrahman narrated that Malik Sir Umar sent large number of buffalos here before starting the summer season. In this season lassi was provided daily to each home of the Shahpur. Sometime lassi was provided along butter. Tiwana sent these buffalos and cows from Kalra farm.<sup>357</sup>

Sir Umer Tiwana established a Primary School in Kalra near Tiwana Havaily, where free lessons were given. Its overall expenditure was paid by Tiwana. Tiwana also established a religious Madrassa in Kalra estate. However, a significant majority of the region complained against Tiwanas, that they made no important educational institution in the region. Only a primary school was insufficient and could not meet the regional educational necessities. The inhabitants of the region complained, that neither Tiwana made such institutions, nor they utilized their influence on government

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<sup>356</sup> Rehman, "Socio-Political Role of Tiwanas."

<sup>357</sup> Ibid.

for the development of education in the region. A majority of the regional people were of the opinion that Tiwanas were against education so that the people of the region remain illiterate. They could not develop themselves and were compelled to serve them, particularly for availability of agricultural labours and recruits for British army. Therefore, Tiwanas did not establish the educational institutions nor they let these to establish. According to them, this Tiwana policy left ill impacts. Illiteracy and backwardness prevailed in the region.<sup>358</sup> Researcher observed this complaint and found it somewhat true. Tiwanas were in position to provide more educational facilities in the region. It was the time, when Sir Syeds educational movement was going on. Educational institutions were being set up in Punjab by several organizations as Anjmon Hamayat Islam and Anjmon Islamia. Tiwanas were also the members of these organizations. In this age, there was only one high school in district at Bhera forty km farther east of district headquarter. This school was established by Colonial government in 1867. It is also true that Tiwanas were supporters of British Raj. British needed army recruitment from this region and Tiwanas helped them for this recruitment. Though, this region had been illiterate but Tiwanas were not against education. The other prominent communities of the district, as Sayyads, Noons, Makans, Negheyanas, Awans and Billouchs did nothing for the education of the people of this region. Tiwanas did not ignore this social aspect till long. In the first quarter of 20<sup>th</sup> century, Tiwana established a high school, which got progress and now is the University of Sargodha. Sir Umer Tiwana started his military career as honorary lieutenant in British Indian Army in 1901. He participated in 1<sup>st</sup> World War. As Sir Umer had only one son Sir Khizer Tiwana, and knowing the gravity of such a worldwide war, Sir Umer had scanty hope of ever returning alive. He made a will on September 28, 1914. He mentioned in it that in case he left no heir, all his property should go towards the help and education of the poor and needy Mohammadans.<sup>359</sup> In district headquarters Shahpur, Hindus established Arya High School and Sikhs Khalsa High School. Malik Mobaraz Khan Twana granted 100 acres of land for Islamia high school at Shahpur in 1916. He constructed a building, its large Mobaraz Hall even exists now. This Islamia High School was upgraded to convert into a College by the name of Demonce Morancy College Shahpur in 1931. Demonce Morancy was the

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<sup>358</sup> Different interviews with common people of the area of former Tiwana domain Kalra and oral events

<sup>359</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana." p.59

Deputy Commissioner of Shahpur in those days. This college was shifted to Sargodha City in 1946. The initial classes were arranged in the Army Barks situated at the place where Main Campus University of Sargodha exists. These Army Barks were constructed in the 2<sup>nd</sup> World War. The building of this college was constructed in 1951. Then the college was renamed as Government College Sargodha. This college made rapid progress and gained the status of Post Graduate College. It reached on peak when it was given in the Charter of University on November 22, 2002 as University of Sargodha.<sup>360</sup> Malik Mubarak Khan Tiwana was Sir Syed of Sargodha. He donated with open heart and encouraged educational institutions of even other districts of West Punjab and presided over its functions.<sup>361</sup> Punjab Assembly passed an Impartable Kalra Estate Act in 1931 by Tiwanas strong and long efforts. After Viceroy's approval, it was published in the Punjab Government Gazette on January 4, 1932. Its aim was to make Kalra Estate Undivideable forever. This estate consisted of twenty four thousand and five hundred acres of agricultural land. Its other provisions included that in the case of unavailability of Tiwanas successors who were mentioned in the act and were specific, Kalra Estate may be handed over to a board of trustees. Its income shall be used for these purposes, a-for a charity, b-for a religious purpose which may be legal in Islamic Shariat, c betterment for Punjabi Muslims, d an such institution may be established in Shahpur by the name of Conel Nawab Sir Umer Hayat Khan Tiwana. In which there were arrangement for agricultural and industrial training. There Islamic education would be necessary for Muslim students in that institution. Sir Umer Tiwana volunteered at the time when his only son Malik Khizar Hayat Tiwana was a student and unable to look after the estate. This estate was one of the largest in the Punjab. It comprised of twenty-four thousands and five hundred acres. This property was spread over different parts of the province and seven districts along with his 53 Chaharam villages. Tiwana was well aware of the fact that his absence would result in the property being neglected, yet he would not lose the opportunity of serving his King and country.<sup>362</sup> Sir Umer Tiwana saved several notable families from the clutches of the moneylenders. The Colonial administration established a strong land revenue system, this moderate land revenue demand of the

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<sup>360</sup> History of government college Sargodha, mentioned in "Prospectus," ed. Government College (Sargodha2009).

<sup>361</sup> Malik, *Sikandar Hayat Khan (1892-1942): A Political Biography*, 8.p.11

<sup>362</sup> "Kalra Impartible Estate Act 1931," Sr.105.



British rendered it certain that sooner or later a bad season would come when the cultivator would be unable to pay his land revenue. He was thus compelled to borrow from Hindu money-lenders. This condition was accentuated in the south and west of the Punjab, where the rainfall was uncertain, where the production of one good harvest had often to tide over the drought of two or three years. Again the revenue had to be paid in cash by a cultivator who only had agricultural production. He was forced, therefore, to sell the grain to dealer, who was generally also the money-lender. He granted very unfavourable rates to clients who were already indebted to him. Even more serious cause of indebtedness was the mortality amongst cattle, which was terrible in years of drought. It made a serious inroad on the necessary working capital of the people. The loss of cattle annually caused by disease was also enormous. His pair of bullocks was the essential instruments of husbandry of the cultivator. If these animals died, they had to be replaced. This could only be done by borrowing. One-third of the land-holding classes were deeply and inextricably in debt of money-lenders. Once these money-lenders obtained little grip upon any of the peasantry. He would be lucky if he were ever able to escape out of the clutches of the money-lender. The land-owning tribes of the Muslims or western half of the Punjab were generally indebted. They were sinking into the position of serfs or villeins to Hindu money-lenders. Their degradation was directly because of the colonial system of administration, particularly to the innovations of fixed assessments, freedom of contract, individual property in land, and the series of technical laws which benefitted the rich and astute at the expense of the poor and ignorant.<sup>363</sup> Because of the importance of land revenue for the extremely coercive methods were used to recover arrears of land revenue. Mr. Sohan Singh Josh, an elected member of the Punjab Legislative Assembly, described in the Assembly the inhuman ways adopted to collect land revenue in these words." The deputy tahsildar visits the place at midnight and the poor farmers are dragged out of their beds. Their cattle are taken away from them. They are ordered to give a demonstration of morchal (peacock step). Then the sleepy villagers are ordered holding the ears by the fingers and while in this position they are given a shoe beating and are told that if they do not pay up their arrears this treatment would be continued".<sup>364</sup> In order to escape this tyranny, the poor peasants

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<sup>363</sup> Trevaskis, *The Land of the Five Rivers. An Economic History of the Punjab from the Earliest Times To... 1890*.pp.314,331,333

<sup>364</sup> "Punjab Legislative Assembly's Debates," (1938).pp.836-837

mortgaged their lands and borrowed money against them at exorbitant rates of interest which sometimes amounted to fifty percent per annum. Since it was virtually impossible for many of them one to repay their loans. Consequently Civil courts issued the decrees against every poor defaulter.<sup>365</sup> Since January 1938, total debt of Punjab peasantry had reached the colossal figure of Rs. 220 crores. As the poor peasants could not pay their debts, their lands were passing into the hands of big landlords.<sup>366</sup> Sir Umer Tiwana lent about five lakhs of rupees to many even the good families to save them from the clutches of the moneylenders, who would have otherwise ruined them. These families also included the first and second chairholders of the District. Such were, Khan Bahadur Malik Fateh Sher Khan Tiwana, Khan Bahadur Malik Sher Mohammad Khan Tiwana and many other Tiwanas of the head branch. Apart from the Tiwanas there were Syeds of Jahania Shah in Sargodha and Shahpur. The Baloches of Sahiwall, Groat and many others in and out of the District Sargodha were also there to whom a large sum of interest was remitted. Sir Umer Tiwana helped the small farmers and his tenants to escape the debit from these Hindu moneylenders. Taking in service men of high family to help them. Tiwana kept men of good families in his service, who were in straitened circumstances and gave them pecuniary help. Some of them had received the titles of Dewan Bahadur and Khan Bahadur.<sup>367</sup>

Tiwana helped more the rural masses as compared to urban. Returning to civil life from active service in army at the close of 1st world war, Malik Umer Tiwana soon began social work in another direction, which led to divide civil society into two urban and rural classes. Rural based Tiwana wanted to raise his rural class. So, rallying the leaders of the rural masses got the control of various organisations which were previously in the hands of the city folk.

Tiwana collected influential Mohammadans to present a farewell address to Sir Michael O'Dwyer the Governor of Punjab. This was the first time in the history of the Province that the rural leaders took their rightful share in the deputation which was previously monopolised always by the urban classes.<sup>368</sup> Almost all the Tiwana's

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<sup>365</sup> Javed, *Left Politics in Punjab, 1935-47*.p.20

<sup>366</sup> Ibid.p.144

<sup>367</sup> "(Unpublished) a Brief Account of the Career of Major General Nawab Malik Sir Umar Hayat Khan Tiwana."p.11

<sup>368</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."p.61

heads had honorary magisterial powers. They exercised these magisterial powers honestly. They provided peace and justice to common people in the locality. After annexation, in Punjab new administration system was established. Loyal local persons were appointed as Lumberdar, Zaildar and Honorary Magistrate in Punjab. They fulfilled different responsibilities, particularly peace and security in the region. Under the provisions of section 14 of the code of criminal procedure 1898, the Governor of Punjab conferred upon Malik Umar Hayat Khan Tiwana and then Malik Khizr Hayat Khan Tiwana the powers of Honorary Magistrate of the Third class in regard to cases generally to be exercised within the local limits of the district. Tiwana provided peace, security and justice to common people. Because of Tiwana's efficiency and hard work, soon they were granted the powers of second and then 1st class Magistrate. About Tiwana's Magisterial Court work on the report of additional district Magistrate on 30 November 1932, the Commissioner Rawalpindi division, gladly expressed his satisfaction. Sir Khizar Tiwana was a first class Honorary Magistrate with holding the rank of an Honorary Extra Assistant Commissioner. His activities in his own district and in the Punjab as a progressive landlord, the capture of dacoits and suppression of Crime were praised. Tiwana exercised these powers honestly and fearlessly. He kept law and order in the region. He settled down people's issues locally with honesty and justice. On account of Tiwana's social status and family background, the people of the region were afraid of from them. They obeyed the Tiwana's orders. They accepted their decisions. They prevented themselves from the long litigation and time and money were saved. During the interviews with different kind of people of the locality, no one was found to complain against Tiwana's injustice or cruelty. In November 30, 1932, additional District Magistrate Sargodha, wrote a satisfactory report on good Court work of Malik Khizer Tiwana.<sup>369</sup> On legal understanding and efficiency Oxford University granted to Sir Khizar the Honorary Degree of Civil Law D C L in 1946.<sup>370</sup> Tiwanas performed effective work in the District Sargodha. They expelled the ill characters from the region. Consequently crimes reduced. If Tiwana found any information about crime, they send their men to call the accused one. Tiwanas listened to him and decided the case on merit and

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<sup>369</sup> The Commissioner Rawalpindi, "A Letter to Malik Khizar Hayat Khan Tiwana, January 17, 1933," Sr.25 (1933).

<sup>370</sup> Mentioned on Sir Khizar's personal card, showed to researcher by Malik Umer Tiwana at Shah Jamall Lahore.

justice .If accused refused to come on Tiwana's call, they ordered to arrest him or lock his house.<sup>371</sup> District police was directed by the provincial government to constantly contact with Tiwanas. They helped the police by bringing to light many important cases of robbery and murder.They also helped the police to arrest the convicted criminals. Thus, the people got rid of criminals.<sup>372</sup> Tiwanas introduced the system of cattle branding in their locality. It proved beneficial to reduce the cattle lifting.<sup>373</sup> Tiwana saved the people from Babar Akali menace in early decades of 20th century. There Babar Akalis activities of assassination and dacoits were going on in famous Salt Range of Sargodha District. There were many safe shelters for criminals in the Salt Range. During this Babar Akali's activities, when people were afraid of incurring the displeasure of Babars fearing of assassination and dacoits, Sir Umer Tiwana raised the required number of mounted police out of his own district under his close relatives. He collected the suitable horses for the force which accomplished the task assigned to it. A portion of the same force was employed to wipe out the Salt Range of Sargodha District, where Akali agitation had begun. Mean while after the circumstances of 1919, the Akali Movement had been growing in strength. A large number of Sikhs left the colony chaks of Sargodha horse –breeding grantee and proceeded to Nabha State and Jaito. The more influential Sikhs, who were chiefly retired military officer found it difficult to withstand the strong feelings, which existed in their community, it was evident that their religion was in danger. It became necessary to take action under the preventive section of the Criminal Procedure Code against certain Sikhs who had made violent speeches. Eventually a horse –breeding Sikhs died leaving as his heir his eldest son, who had fallen into the trouble at Jaito. The son was found unfit to succeed to the horse-breeding grant and was passed over in favour of the grandson of the deceased. This arosed the Sikh colonists to a realization of the serious consequences which might result from participation in the agitation against Government. Finally in the spring of 1925 a Sikh Jatha, which was marching through the District Sargodha, became infected with cholera at Bhalwal the Tehseel of Sargodha, and found the disease spreading rapidly when it reached Shahpur after several fatalities. The Jatha brought forty sick in lorries to Sargodha

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<sup>371</sup> Nawaz, "Socio-Political Role of Tiwanas."

<sup>372</sup> Sargodha, "A Letter to Captain Malik Khizr Hayat Tiwana, September 6, 1930."

<sup>373</sup> Government of Punjab, "A Letter to Honorary Captain Malik Khizar Hayat Tiwana,September 16, 1933," Sr.21 (1933). (Unpublished letter to Honorary Captain Malik Khizr Hayat Tiwana, in which he had nominated a representative in Cotton Growing delegation.)

city, where they appealed to the civil authorities for help. The whole Jatha was segregated in the almost completely newly constructed Civil Hospital for several weeks until, except for one fatal case, all had recovered. The gratitude, felt by the Sikhs generally for the help given by the authorities to the sick, effectually put an end to the agitation among the Sikhs in the District Sargodha.<sup>374</sup> Tiwana worked in the District Sargodha during these disturbances to keep the civil society safe and peaceful. Dacoits had proved a nuisance to all the country-side because of geographically hidden opportunities in the Salt Range and Jungle with trees and bushes in Sargodha regions, and had committed many dacoities and murders. Tiwana privately irrigated to cultivate such land and made land free from jungle and bushes. Tiwana's these steps removed the hidden places for criminals. In its impacts on law and order problems not remained in Sargodha. Lay man fearlessly lived with peace and security in the country-side and Salt Range.<sup>375</sup>

Major Nawabzada Sir Khizr Tiwana, the only son of Nawab Malik Umar Tiwana received his education from Aitcheson Chiefs College Lahore. He completed it with a brilliant career. He stood first in the Diploma examination of the college and secured all the four medals of merit. He was honoured with a warm fair well address by the diploma class on completion of diploma course in 1916. While at college he was deputed to the Delhi Darbar of which he possessed a medal. He remained the active member of college management committee and old boys association as his father Sir Umer Tiwana. He continued his association with college till long. Even in his ministerial age, he visited the college each week with his elder son Malik Nazer Tiwana. Nazir was also the student of Aitcheson 1934 to 1944.<sup>376</sup> At Aitchison, Tiwana's friends had included Hindus and Sikhs. Tiwana managed his Kalra estate and the stud farm from 1923 to 1934. During this period, he developed the agriculture and modernized its methods. He enjoyed horse riding in his estate's grounds. He became minister of Public Works in Sikandar's cabinet in 1937. Tiwana's Ministership coincided with the Public Works Department. His department modestly contributed to the Sikander's cabinet agrarian programme. He oversaw a reform of the panchayat system saving the time and a vast sum of money which would ordinarily

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<sup>374</sup> "Punjab District Gazetteers Shahpur District." p.7

<sup>375</sup> "(Unpublished) a Brief Account of the Career of Major General Nawab Malik Sir Umar Hayat Khan Tiwana." p.12

<sup>376</sup> Talbot, *Khizr Tiwana, the Punjab Unionist Party and the Partition of India*, 9.p.3

have been expended on litigation. Panchayats were first established under British Raj in 1912. Further legislation was made in 1921. It gave them a range of compulsory and optional functions and restrictions on the powerful and lengthy notification procedures. However, as a fact, by 1939 there were still only 1142 panchayats for a total number of 36000 villages in the whole Punjab.<sup>377</sup> Tiwana's task was to address this situation. He saw it in terms of the need of the peasant to have an increasing share in the political life. It was a better method of educating them. Tiwana tried to make it familiar with democratic institutions.<sup>378</sup> Abdul Hague an officer of Provincial Civil Service drafted the panchayat legislative bill. Tiwana invited Chaudhery Chhotu Ram to attend the final discussion on the draft rules. Chhotu Ram's intervention ensured that the powers of Deputy Commissioners in relation to the Act were cut back. Tiwana's next success fully guided the Punjab Village Panchayat Bill through the Assembly on October 28, 1939. He finally presented the bill to the House. After the Select Committee's report on the Bill, the ensuing Act streamlined the procedure for the establishment of panchayats. It also extended their administrative, fiscal and judicial powers. Optional functions under the 1921 Legislation were made compulsory. Moreover, magistrates were prohibited from taking cognizance of offences punishable by panchayats. Now they could try civil suits to the value of Rs 200 and enjoyed in enhanced powers for compelling both the attendance of witnesses and the production of relevant documents. The working of new Act fulfilled Tiwana's hopes of easy and speedy justice. Within three years, the number of panchayats had increased from 1142 to 6978. During 1941 alone, they tried just under 50000 criminal suits and civil cases, saving time and a vast sum of money which would have been expended on litigation. Local panchayat officers provided village level education. They organised games and tournaments. Since that time Tiwana became Premier a start had been made in the provision of rural libraries. Twenty-nine libraries had been opened in selected areas of Punjab. These libraries acted as centres for promoting communal harmony, which was in the nature of Tiwana family. Azim Husain, the son of Unionist pioneer head, Mian Fazl-i-Husain, served as Director of Panchayats from 1942 to 43. Azim was well in position to comment on Tiwana's performance. His

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<sup>377</sup> Ibid.pp.3-4

<sup>378</sup> Azam Husain, *Panchayats in the Punjab* (Lahore 1941). p.36, (Azam Husain was the son of Unionist pioneer head Mian Fazl-i-Husain, he served as Director of Panchayats, a department within the Ministry of Local Self Government.)

outstanding characteristics were recalled as being his total confidence and great sense of responsibility in running his departments and his total personal integrity in financial matters. This arose from the fact that like his father Sir Umer Tiwana, Sir Khizar saw public service as an opportunity to do good to people, not for personal financial gain. According to Azim, Tiwana spent more on life style as a Minister, Premier and on entertainment than he received as a Government salary. Tiwana's Ministership coincided with the Public Works Department's completion of the Assembly Chamber in Lahore with its adjoining civic centre. Tiwana added in Fazl-i-Husain Library of Government College Lahore. Lahore Sewage Scheme was also commenced during this period this scheme was the first of its kind in province.<sup>379</sup> In civil society of Sargodha, there was no religious prejudice in Tiwanas. There was a number of Non-Muslims in the Tiwanas domain. They were living peacefully and freely in their businesses and religious practices. When the partition of India was implemented, while there were disturbances and communal bloodshed in whole Punjab, Sargodha remained comparatively calm. There were a few painful instances in Sargodha, in which some individuals and opportunists stabbed. At that time, Sir Khizar was not in Kalra. But these serious incidents were not in large number. A majority of Non-Muslims peacefully migrated to India. Tiwana of Jahanabad treated sympathetically with Non-Muslims. They protected their moveable and unmovable properties. They made possible of their departure safely from their localities.<sup>380</sup> Tiwanas had been developed the religious tolerance and communal harmony in Sargodha. Its impact is that Sargodha is still free from sectarian problems, inspite of having its society the assembly of different settlers, cast and religion. Religiously, Tiwanas were open hearted true and thorough Suni Muslims. They loved their religion, but were not extremist. In Tiwana affection with religion, Malik Sahib Khan Tiwana fought a heavy war against Sikhs at Rajowah in Chinoot, for the honour of Syeds which shows his love for religion because Syeds are honoured in Islam being the descendent of Holy Prophet Peace Be upon Him. Malik Umar Tiwana received his religious education from well known religious scholars of the region. He introduced the marriage registration system for the Muslims of Sargodha. It was kept up for a long time. It proved very useful to escape from many complications. It was also

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<sup>379</sup> Talbot, *Khizr Tiwana, the Punjab Unionist Party and the Partition of India*, 9.pp.3-4

<sup>380</sup> Malik Muhammad Hussain Bhachar, interview by PhD Scholar Muhammad Pervez, August 14,, 2012, Jahanabad.,( He was ex-manager of Tiwana at Jahanabad)

helpful for courts to decide the cases of kidnapping and disputed marriages. This had since been also adopted by many other Districts of the region.<sup>381</sup> Tiwana's social services were for all communities, without any distinction of caste creed and religion. Nawab Umer Tiwana maintained various charitable institutions in his locality. As Free Primary School, Dispensary and Veterinary Hospital were kept open for the use of all. These welfare institutions were not only for his own tenants but the deserving people of the surrounding villages. Sir Umer Tiwana built mosques and temples on his own estate and maintained them from his own pocket. All the people were free in Kalra estate for religious practice and worship according to their own faith. Non-Muslims were also on key posts of Kalra estate, for instance the head accountant and deputy Manager were Hindus. Kardars in the outlying villages were invariably Sikhs. In Kalra Bazar, many shops were owned by Hindus. By the 1930s, the population of Kalra estate including family servants, tenants and traders had swollen to around five thousand. Most of its inhabitants were Awans, Seyals, and Gondals. A far greater Hindu population peacefully lived in Jhawarian some three miles away north of Kalra. There was peace and communal harmony among the population. Prominent scholar, Ian Talbot understands that Kalra's local communal harmony validated in beliefs which Umer and Khizar had acquired in the more rarefied atmosphere of Aitchison. Tiwana's langar was kept open to all poor. There was also a temple which Umer Tiwana had constructed for his Hindu workers. Each winter all communities in a hectic three or four days dammed the Jehlam River 5 Km North of Kalra, with sandbars to ensure the water supply to the private canal system. The well being of local economy depended on such cooperation and communal harmony.<sup>382</sup> As minister, Sir Khizar warmly sympathised with the endeavours to promote communal harmony. Sir Sikander had convened a Unity Conference of the leaders of the different communities at Simla in July 1937. Later, a special fund was instituted along with a Board of official and non-official representatives. The 1st of March was declared as Communal Harmony day. It was also marked as an annual public holiday. During Tiwana's Premiership, a Communal Harmony Committee was constituted in Lahore. Its President was Raja Narendra Nath and Secretary Maulvi Mahomed, the agent of the Bahawalpur State. Khizr himself served as President of the Provincial

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<sup>381</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana." p.33

<sup>382</sup> Talbot, *Khizr Tiwana, the Punjab Unionist Party and the Partition of India*, 9.p.48



Communal harmony Movement. By the time, Tiwana became as Premier, a start had been made in the provision of rural libraries. Twenty nine libraries were opened in selected areas. These libraries acted as centres for promoting communal harmony.<sup>383</sup>

Basically, Tiwanas were an agricultural tribe. Since their arrival in Sargodha region, they had been mainly acted upon two hobbies 1st to battle and 2nd to cultivate the barren bushes and deserted land. Thus, they had long experience in agriculture. They always advocated and protected the agriculturalist class. They developed agriculture. They constructed the private canals, which proved a model of canal-network for government in Sargodha. On returning home from mutiny in December 1858, Malik Sahib Khan Tiwana, resumed his agricultural activities in Megha Kadhi and developed it. Megha Kadhi was located on left bank of Jehlam River, 5 miles away North-East of Shahpur. It was the time, when barren and bushy lands had been cultivated in Colonial Punjab under policy. Tiwana received a grant of land over eight thousand acres on April 16, 1860. It was a crown waste land, known as Rakh Kalra. It was taken on the cost of six ana per acre. There was condition for property rights after fifteen years, if this land settled to cultivate.<sup>384</sup> Tiwana applied his agricultural experience and successfully received property rights in 1875 accordingly. This land was situated three miles away left bank of Jehlum River, eight miles east of Shahpur and fifteen miles north of Sargodha city. In the future, this land got world fame to become the Kalra Estate of Tiwanas. It was a barren, bushy and foresty land. It had no irrigation mechanism. Infact at the time there was no canal irrigation system in the North and West Punjab. Malik Sahib Khan Tiwana constructed four private canals within 15 years. These canals began to construct by the permission and encouragement of Deputy Commissioner Shahpur Mr McNabb in 1860. These canals provided the irrigation facilities not only for Tiwana's own lands but also other small farmers of the region. These canals, which constructed with Tiwana's own sources and engineering are following. 1st Sahib Khan Canal constructed in 1862. It was a first canal in the region. This canal is still on flow but under the Punjab Irrigation Department Sargodha Range. The 2nd private canal was Tootan-Wala-Nala. After benefit and positive effects of these two private canals, Malik Sahib Khan Tiwana constructed third private canal in 1870 with the help of his close friend Peer Hyder

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<sup>383</sup> Ibid.p.49

<sup>384</sup> "Record of Tehsildar Office,Sargodha,R 5, File No.507."

Shah. It was named, Peeranwala Nala on the name of Peer Hyder Shah. Fourth was Chaharmi Canal, it was constructed in 1871. Malik Sahib Khan constructed this canal on the request of deputy commissioner Shahpur with his own sources purely for the welfare of common farmers and agricultural development. Tiwana had no own land in the area, where, this canal irrigated. Chaharmi means fourth share. One fourth of ripe crop had to be paid to Tiwana's. This share was paid by the land, irrigated from this canal water. So it was called Chaharmi Canal.<sup>385</sup> Tiwana did not construct these private canals for trade or profit purpose but for farmers benefit and agricultural development. One fourth of the ripe crops, collected from farmers, spent it on annual canal's cleanness, and sand bags put into river to stop its water, so that it could get speed and flow. These canals were taken out from Jehlum-River and its ruins can be observed even today. This modal of private canals got fame and followed by others. Sixteen more private canals were constructed from Jehlum and Chhanab River in Sargodha. These canals were mostly owned by Tiwanas of Jahanabad, Tiwanas of Khowajabad and Mitha-Tiwana. Tiwana of Jahanabad constructed a private canal from the village Sikhni da Pend.<sup>386</sup> From these canals, different barren areas of Sargodha were irrigated. It increased the agricultural activities in the region. Furthermore Tiwanas arranged each crop taken to fifteen miles by road to Grain Market Sargodha. Other agricultural products were processed in its factories and sent by boats via Jhelum River to Sakhar, from where Railway line had been constructed upto Karachi. Thus, these crops reached to Karachi and abroad for more profit. Getting reasonable rates, farmers economic condition were raised.

Till the death of Malik Sahib Khan Tiwana, Kalra had become a prosperous and productive estate. Sahib Tiwana died in 1878, when his only son Umar Tiwana was only four years. Therefore, before his death, Sahib Tiwana handed over all property of Kalra estate to court of wards. Agricultural development continued rapidly in the days of court of wards. In 1897, Malik Umar Tiwana took the charge of his Estate. He continued the agriculture development. By the turn of the 19th century, Tiwana's estate covered nearly thirty thousand acres land. Its major crops were wheat, maize, cotton and sugar cane. These crops were taken the fifteen miles by road to

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<sup>385</sup> Different interviews and oral events in Tiwana's estate Kalra.

<sup>386</sup> Nawaz, "Socio-Political Role of Tiwanas."

Grain Market Sargodha.<sup>387</sup> Umer Tiwana had possession of a number of private canals and lands in canal colonies. He had considerable experience in irrigation. Umer Tiwana was asked to appear before the Royal Irrigation Commission under Mr. Scott Moncrieff. Tiwana's evidence was considered to be valuable in this Commission.<sup>388</sup> Sir Umer's only son Sir Khizar Tiwana, took the management of Kalra estate. Sir Khizar had been taking interest in agriculture since 1923. He fulfilled best Kalra estate's responsibilities. He developed the agriculture. Sir Khizar received a certificate by Punjab Government on the recommendation of commissioner Rawalpindi Division, for valuable assistance for the promotion of agriculture.<sup>389</sup> Sir Khizar admitted that he spent his most happy days since 1923 to 1934 in Kalra, when he was involved in social and agricultural activities. When Tiwana took up the management of the Kalra Estate, he modernized its methods of agriculture. He carried out many reforms of which he was considered to be the pioneer. Thus, besides benefiting himself in his Estate and his tenants, Tiwana set an example which was soon adopted by the other farmers of the region. Tiwana worked for the development of agriculture not only in the region but also in the Punjab Province. Government of Punjab recognized Tiwana's valuable assistance rendered in agricultural development in the Province. Director agriculture Government of Punjab, granted him a Sanad for his valuable assistance in the promotion of agriculture on October 16, 1923.<sup>390</sup> On the occasion of Viceroy's visit to the Punjab agricultural College Faisalabad Darbar on October 24, 1923, Tiwana was invited to present on this eve. Throughout the Sargodha district this lead in land improvement was hailed as an incentive to better agriculture.<sup>391</sup> Apart from the agriculture work by Sir Khizar during the 1923 to 1934, Government of Punjab nominated Sir Khizar, a representative in the panel of the Punjab cotton growers to advise the delegates of the Government of India in their negotiations with the delegates from Lancashire and Japan on the subject of the purchase of cotton. Tiwana was also requested to keep in touch with the Punjab Government and her representative, Mr. William Roberts firmly Professor of the

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<sup>387</sup> Talbot, *Khizr Tiwana, the Punjab Unionist Party and the Partition of India*, 9.,p.47

<sup>388</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."p.26

<sup>389</sup> Director of Agriculture Punjab, "A Letter to Lieutenant Malik Khizar Hayat Tiwana of Kalra," Sr 81 (Lahore October 16, 1923).

<sup>390</sup> "A Letter to Honorary Lieutenant Malik Khizar Hayat Tiwana, Dated October 16, 1923," Sr.5 (Lahore 1923).

<sup>391</sup> Ibid.

Punjab Agricultural College and now was manager of the British Cotton Growing Association.<sup>392</sup>

As the minister since 1937, Tiwana in addition saw through further improvements to the Punjab's infrastructure and irrigation networks. For the sake of agricultural development, Sir Khizar Tiwana made several metalled roads during the period of his ministership. By the end of March 1942, the length of metalled roads had risen to 4200 miles. It was during Khizr's period as Minister that modern surfaced roads were laid in the Salt range in Sargodha. Sir Khizr also pressed for improved irrigation facilities in his home region Sargodha. The Thal project by Tiwana was commenced in May 1939 to provide perennial irrigation for 10 lakhs of acres in the Mianwali, Muzaffargarh and Sargodha districts. 2nd world War shortages led to a suspension of the project, but the Khushab branch work went ahead in connection with the Government of India's Grow More Food campaign which Tiwana vigorously supported as part of the Punjab's war effort. All the canals in Punjab flow from east to west and up to down side but Khizr canal had different importance, it flows west to east and down to up side. This canal is still working. Tiwana made this Khizar canal during his ministry in 1946. It irrigated a thousand of acres barren land of Khushab, which was impossible for canal irrigation. This land is attached to Salt Range's high mountains. There was a political prejudice against Tiwana in Punjab. This hate and prejudice raised against Tiwana during the freedom movement. Tiwana family never tried to remove this political hate. After the creation of Pakistan, this Khizr canal was renamed Mohajer canal. This canal comes from Paka Qerar Head near Meyanwali in South on Multan road and falls into Jehlum River at Dhak in Khushab. Total three canals were drawn out from this Headwork.<sup>393</sup> Malik Sir Khizar Tiwana was careful to avoid the politics of personal favours. He clearly used his patronage as a Minister to advance the interests of his Sargodha District and its communities. He slowly mastered the skill of public speaking. His early performances in the Assembly were halting and diffident. With the passage of time Tiwana became a competent, although by no means compelling contributor to debate. Sir Khizr Tiwana steadfastly supported the Ministry's wider pro-agriculturalist policies. He knew all too well of the problems of indebtedness in his native Sargodha region. Indeed, looking back over the years

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<sup>392</sup> Punjab, "A Letter to Honorary Captain Malik Khizar Hayat Tiwana, September 16, 1933."

<sup>393</sup> Record of irrigation department, District Khushab and field work and interviews.

when he wrote a fragment of his memoirs in the 1960s. He still spoke warmly of the Alienation of Land Act. It saved' the Muslim landholder', he wrote, 'and peasant proprietor who formed the backbone of the Muslim community in the Punjab, from becoming hewers of wood and drawers of water under the Hindu moneylenders. Tiwana Services were acknowledged in District Sargodha. Malik Khizar Tiwana had worked as Numberdar of village Sardarpur near Baigowal in Sargodha. He performed his duties well under section 181 of the land act 1887. On January 16, 1927, Mr Qamer Zahid District Collector Sargodha designated Tiwana of its Numberdar, and in 1937, he retired from this service.<sup>394</sup> Tiwana acted as a Vice-President of the District Board from 1927 to 1928, earlier Malik Sir Umar had also preformed as vice president of district board, while the Deputy Commissioner Sargodha was its president. During the period, Tiwana materially increased its revenues. He received certificate from the Government for good horse breeding, improvement of agriculture and assistance to the District authority. In a letter, Government of Punjab, Ministry of local Self Government, appreciated the services of Malik Khizar Tiwana, rendered by him in the cause of District Board Administration during year 1927 to 1928.<sup>395</sup>

Malik Umer Tiwana was a prominent social and informative figure of Sargodha district. He had been present at nearly all the tours of high officials in the District Sargodha for their reception, with a view to be useful whenever required so as to supply them with any information required on the important affairs of the District in general and his own region in particular. Tiwana was attached to His Majesty the Ameer of Afghanistan Habibullah Khan. Tiwana was chosen as one of the attaches to be present with His Majesty the Ameer, during his visit to India in 1907, where Tiwana was the first in the list of precedence and was strongly recommended by Sir Henry MacMahon for his good work, the remarks in the despatch being well known to the Government. During Ameer's tour, Tiwana was attached with him wherever he went. Tiwana paid all expenditures as head attach to the Ameer. Tiwana was awarded a watch and a revolver by his Majesty which was in his Majestys own use.<sup>396</sup> J. Johnstone Deputy Commissioner Shahpur, evidenced that Malik Sahib Khan Tiwana

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<sup>394</sup> Husain, *Panchayats in the Punjab*.p.3, (Foreword by the Honourable Major Malik Khizar Hayat Khan Tiwana)

<sup>395</sup> Government of Punjab, "A Letter to Captain Malik Khizar Hayat Tiwana, June 29,1929," Sr.19 (1929).

<sup>396</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."p.47

was the most honest man in the district. He showed a good example to everyone in the District. He took interest and developed the agriculture, breeding of horses and other cattle.<sup>397</sup>

Tiwanas were very fond of sports and cultural activities. Malik Umar Tiwana patronized the pastimes of wrestling, tent-pegging and pirkoudi. He had his own teams of wrestlers, Kabadi, polo and tent-pegging. These Tiwana's teams played on regular basis. Sir Umer Tiwana provided salary, allowances and other facilities to these players. Tiwana also presented cups and gold bracelets as prize to the players. Tiwana arranged the inter-district tournaments. He provided the food, accommodations and transport to the players. Tiwana took his polo, tent-pegging and pirkoudi teams around the various military cantonments.<sup>398</sup> Sir Umar Tiwana always organized various sports and entertainments for visiting British dignitaries. Landowners and local officials were provided with opportunities for shikar on the Kalra estate. The game consisted principally of duck, quail and jackals. Sir Umer Tiwana was especially fond of falconry and was also proud of his greyhounds. He organized a monthly greyhound racing event in Sargodha. Mr. K. Morton, who was Deputy Commissioner in Sargodha in 1937-39, in an interview in 1990, mentioned by Dr Ian Talbot, provided a vivid recollection of Umar on one of these occasions, 'sitting on a string charpoy resplendent in lavender achkan and shalwar and Tiwana pagri sipping from his brandy flask.' MR Morton added that Umar's greyhounds always won. This was not just a form of self-advertisement but also displayed the Rajputs' physique which Tiwana was quick to point out equipped them so well for military service. Malik Sir Umar's ego was further boosted in 1912 when Indian Viceroy Lord Harding visited to his Kalra estate to see his stud farm at his home. A Viceroy's visit was a privilege generally it was enjoyed only by the Ruling Chiefs or Princes.<sup>399</sup> Sir Umar Tiwana took the part in Boy Scout Association Punjab and reached the High Patron. As an evidence, a certificate from Chief Scout Association was granted to Tiwana for his interest and participation in Boy Scouts.<sup>400</sup> Tiwanas

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<sup>397</sup> "A Letter by J. Johnstone Deputy Commissioner Shahpur, May 19, 1870," (1870).

<sup>398</sup> Muhammad Hayat Musali, interview by PhD Scholar Muhammad Pervez, January 7, 2011, Shahpur., (Muhammad Hayat was the maternal grandson of Muhammad Rehan, who was a servant and wrestler and Kabaddi player of Sir Umer Hayat Tiwana)

<sup>399</sup> Talbot, *Khizr Tiwana, the Punjab Unionist Party and the Partition of India*, 9.p.48

<sup>400</sup> Chief Scout, "A Certificate Issued to Major General Nawab Sir Umar Hayat Tiwana, April 12, 1928," Sr.104 (1928). (This is an evidence that he was the High Patron Boy Scout Association Punjab)

were very fond of social and cultural shows. They developed such shows in the district to afford its expenditure. Malik Umer Tiwana provided amusements to the common people of the Sargodha District. He held the fair on the Shrine of Hazrat Shah Shams Sheerazi in Shahpur and Mila-Mandi ground Sargodha with great zeal. When he was elected the vice president of district board, he administrated annual fairs well in the district. These fairs provided not only amusement to the people but also business opportunities. In Sargodha, a great fair in the month of March was held each year. People from wide areas participated and displayed their livestock. There were also hucksters and fairground entertainments. On the eve of Shahpur fair held in April early each year, Sir Umar Tiwana arranged the Langer for participants in the fair. Tiwana also provided the residence in Sara-i-Umer to those, who came from far areas. Tiwana himself participated in this fair. He came out from Kalra estate towards fair, brilliantly and with great pomp and ceremony. He had miles long procession with him. This procession consisted of horses, camels, donkies, Tangas, Carts, trucks and Tractor-Trolees. This procession was so long, it is said, its head in Shahpur and tale was in Kalra.<sup>401</sup> Tiwana operated the Shahpur Fair so efficiently and gloriously that the Judging Committee made special references in their annual reports about his zealous work and good arrangements.<sup>402</sup> Col. Farington, Commissioner. Rawalpindi was of opinion that Malik Sahib Khan was so well known to everyone, he was the great farmer and breeder of horses and always anxious to show a good example as a man of progress. He was a reliable man and very truthful he kept himself aloof from the squabbles of his relations at Mitha Tiwana.<sup>403</sup> Tiwanas were very fond of horses since their arrival in Sargodha region. They had special skill in horse-breeding. Shair Shah Suri granted them the title of Malik due to their skill in horse-riding in 1540, when he came in Sargodha region. Ranjeet Sing praised Tiwana's horse skill and gave a prominent place at Sikh Court in 1822. English authority formed Tiwana lancers in 1858, consisting of Tiwana Cavalry. M. A. Biddulph, Brigdr. Genl praised Tiwana in these words." Malik Sahib Khan, I had great pleasure to recognize you again this year among the prize winners of the fair. I consider that you have done more than any other native gentleman in the matter of horse-breeding. Your success ought to be an

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<sup>401</sup> Folk story of the locality

<sup>402</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana." p.6

<sup>403</sup> "A Letter by Col. Farington, S.C Commissioner and Superintendent Rawalpindi , November 15, 1875," (1875).

example to others, whatever prizes you have received have been most fairly won as in judging, no one of the committee has any knowledge of the person to whom the animals belong. If you wish to continue to breed of high quality I recommend you to procure one or two English mares, and mate these with a suitable horse. The fillies from such mares would thus make excellent brood mares and we should have quite a new generation of young stock. I wish you well Malik and trust that should I again visit these parts".<sup>404</sup> Royal Horse Breeding Commission, led by Lord Arthur Cecil and General Lock Elliot, came Kalra Estate, to inspect Tiwana's stud farm. Being an expert in horse breeding, Umer Tiwana was asked questions by this Commission. Generally this Commission appreciated Tiwana's suggestions and his work as a Horse Breeder. One of the horses bred by him was considered a specimen for the horse breeding.<sup>405</sup> Shahpur Area Horse Breeding Society was founded in 1924 by Captain Mathews, who was District Remount Officer at that time. This society was affiliated to the National horse breeding Society of India. Its objective was to encourage horse breeding, both in the bound area of the Jehlam canal colony in Sargodha and elsewhere. The society held its first Horse Show in December 1924 and since then a Horse Show had been held every year. The society was supported by voluntary subscriptions from horse-breeding grantees and other interested persons. It provided facilities for horse breeders to show their animals at the Delhi Imperial Horse Show and elsewhere. It afforded an organization through which the race course could be managed.<sup>406</sup> Shahpur area Horse-Breeding Society held Horse Show in December each year. The long established Horse Fair, which used to be held at Shahpur, was now held every year in the end of February or beginning of March at Sargodha on the eve of Mila-Mandi. It had been found that the importance of the horse fair had increased to such an extent as to interfere with the success of the cattle fair, which was held at the same time. Arrangements had, therefore, been made to hold the Sargodha cattle fair at the beginning of the cold weather and the horse fair at the end. A cattle fair was held at Shahpur every year at the end of the cold weather. These fairs had been eclipsed by the fairs held at Sargodha since the transfer of District Headquarters of that place from Shahpur. A fair for sheep and goats instituted at

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<sup>404</sup> "A Letter by Michael Biddulph , Brig. Gen, President of the Committee of Judgment, Mentioned in Malik Sahib Khan Tiwana, April 8, 1875," (1875).

<sup>405</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."p.27

<sup>406</sup> Ibid.p.28



Mitha Tiwana in Sargodha, in 1926. It was held at the beginning of the cold weather and served to encourage the inhabitants of the Khushab Tehseel of Sargodha district in the breeding of sheep and goats and also of camels. It was also the occasion for tent-pegging, pir kaudi, and other similar regional competitions.<sup>407</sup> Col. Parry Nesbit remarked, Malik Sahib Khan Tiwana was very worthy country gentleman and ever ready to afford information and assistance whenever he was asked for. He had avoided the heart burnings of the Tiwana family. Generally he was very successful in farming and country pursuits his taste for horse breeding He had care and good sense with which he treated his stock. It resulted in a great improvement in the breed of horses in this district for which he deserved great praise.<sup>408</sup> In the annual fair of Sargodha, the horse show of Tiwana was another recipient of Tiwana's munificence. Horse breeding, Horse farming, horse riding, horse show and tent-pegging was in Tiwanas nature since their arrival in Sargodha region. Malik Sir Khizar started his daily work with one hour horse-riding. He participated in horse fairs and served his efforts to make it interesting for common people. Sargodha fair was a very popular festival of the region. It was held in spring each year. In local language it was called Mela Mandi or Mela Maveshian. Tent pegging, horse show, volleyball and kabaddi were the most favourite segments of this fair. Tiwana took keen interest in this fair at Sargodha. He made his best efforts for its development. Government of Punjab recognized these social services of Tiwana and granted him a Sanad. On March 18, 1926, Deputy Commissioner Sargodha, invited Captain Khizr Tiwana in these words." Please be present on the horse show fair ground at Sargodha to receive the Sanad from Punjab Government for your good work".<sup>409</sup> There is a great fairground still in Sargodha. Sir Umer Tiwana donated its land. He took keen interest in its construction. A huge gate was built in Umar's memory, known as Babay-Umer, its ruins can still be observed even today.<sup>410</sup> Sargodha fair was greatest in the district.

Tiwanas made kind and generous efforts and guidance and upgraded the players and artists of Sargodha. They developed the sports and regional games of Sargodha. Tentpegging was the most popular segment in the fair. It was Tiwanas, who

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<sup>407</sup> Punjab, "Punjab District Gazetteers Shahpur District." p.16

<sup>408</sup> "A Letter by Col. Parry Nesbit, Cie, April, 1873," (1873).

<sup>409</sup> Deputy Commissioner, "A Letter to Captain Malik Khizar Hayat Tiwana, March 18, 1926," Sr.79 (Shahpur1926).

<sup>410</sup> Tiwana, "Socio-Political Role of Tiwanas in Colonial Punjab."

introduced and developed the tent pegging in Sargodha region. Tiwana's supremacy on tent pegging is even today in Sargodha region. Malik Umer Tiwana revived and stimulated the other indigenous games. He patronized the pastimes of wrestling, pirkoudi and polo. Tiwana got up inter-District Tournaments, incurring large expenses, with a view to improving the general physique of youth as well as their riding skill, so that when they were enlisted in the Army, they might prove more suitable soldiers. He took his polo, tent-pegging and pirkoudi teams around the various military cantonments in the Punjab to get in touch with the Army Officers not only for the sake of sport but also for the further increase of the interests of his clan which enlisted in the regiments. On occasions of visits of the high officials, Tiwana always organized various sports and entertainments, so that they may have the chance of seeing more of the people of the District Sargodha since the Government had taken interest in the promotion of physical and cultural activities in the rural tracts. Sir Umer Tiwana had been selected as a leading member of the District Sports Committee, District representative on the Divisional and Provincial Boards.<sup>411</sup> Sara-e-Umar Shahpur, a caravansaray, provided free food to the poor. This caravansary also was a sports complex in the age of Sir Umer Tiwana, where free food and accommodations were provided to the players and participants. Food and accommodations were provided to those, who came from far of places in annual Shahpur fair. Same facilities were also provided to their horses, Tangas and other animals. Indoor games were often held in this caravansary. Malik Umer Tiwana had great regard for the artists of the region. He provided them guidance, facilities and financial support for their uprising. Moran Bakhsh alias Ghogha a famous local funny artist of Bhera often pointed out social injustice in his funny clips. He presented his performance in fairs. He was invited in marriage functions for amusement. A large part of his life was spent with Malik Umer Tiwana who was very kind to him. Tiwana often granted him cash prizes.<sup>412</sup> Muhammad Rafi a world known Indian singer, sang his first song by musics of Noshaade in the movie Dara Balouch. For it Malik Umer Tiwana helped and facilitated Muhammad Rafi. In the beginning of the movie the picture of Sir Umar Tiwana can be observed even today.<sup>413</sup> Muhammad Rehan alias

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<sup>411</sup> "(Unpublished) a Brief Account of the Career of Major General Nawab Malik Sir Umar Hayat Khan Tiwana."p.13

<sup>412</sup> Farooqi, *Tareekh-E-Bhera*.p.163

<sup>413</sup> Tiwana, "Socio-Political Role of Tiwanas in Colonial Punjab."

Rehana Mosali was Sir Umar Tiwana's employed player. He was the best wrestler and Kabadi player of Tiwana's team. Tiwana guided him and supported him financially to become a prominent player of the region.<sup>414</sup> Mitha Tiwana based Meer Sultan Khan was a prominent chess master of the time in Asia. When Sir Umar Tiwana was in London, being the member of Indian Council from 1929 to 1934. Meer Sultan travelled to Britain with Tiwana as his servant, where he took the opportunity to have tournaments and chess matches with world class players. He stayed in Britain with Tiwana for 5 years. Just it was Sultan's international chess career, consist of less than 5 years. During this period, Sultan won the British Championship for three times. He won these Championships in four tries, as 1929, 1932 and 1933. These results placed him among the top ten players in the world. David Hooper and Kenneth Whytributed him as the greatest natural chess player of modern times.<sup>415</sup> Sultan achieved this status on Tiwana's help and encouragement. He belonged to a Meyana family of Mitha-Tiwana region. His grandfather was a famous regional saint. Sultan learned Indian chess from his father at the age of nine. At this stage, Tiwana took him into his household with the idea of teaching him the European version of the game. Tiwana also introduced him with the European chess masters. In 1928, Sultan won the All-India chess Championship, scoring 8 wins, 1 draw and no loss. In 1929, Tiwana took him to London where a training tournament was organized for his benefit. Due to Sultan's inexperience and lack of theoretical knowledge, he performed poor, tying for last place with H. G. Conde, behind William Winter and Frederick Yates. After the Tournament, these two world's leading chess players William Winter and Frederick Yates trained and helped him. They prepared him for the British Chess Championship to be held in summer 1929. Sultan won this British Chess Championship in 1929 and everyone was surprised on his success.<sup>416</sup> Ghulam Fatma alias Phaapo Neyani was Sir Umer Tiwana's maid-servant. She was also a great chess player as well as polo player. Tiwana took her to Britain along with Meer Sultan.<sup>417</sup> Tiwana arranged to train her and she won the British Ladies Championship in 1933 by a remarkable 3 points margin, scoring 10 wins, 1 draw, and no loss. She often went to Queen's palace

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<sup>414</sup> Musali, "Socio-Political Role of Tiwanas."

<sup>415</sup> "Tiwana Family of Shahpur," in *Wikipedia*.

<sup>416</sup> Tiwana, "Socio-Political Role of Tiwanas in Colonial Punjab."

<sup>417</sup> Ms Nasreen Waraich, interview by Muhammad Pervez PhD Scholar, August 20,, 2015, Bhatti Market, Jail Road, Sargodha.,(She was a daughter of Ghulam Fatima,who had a prominent role in the life of Sir Umar Hayat Tiwana.)

in a Baghi and played chess with British Queen, the mother of Queen Elizabeth. She married and had two children but later divorced.<sup>418</sup> Malik Umer Tiwana was very fond of hunting, he went far and near for it. There was a Jungle near the Village Mooro Wala which consisting of more than 200 acres of land in Tiwana's estate. It was full of thick trees, bushes and hunting animals. Sir Umer Tiwana often went to this jangle with his hunting team. This great lady chess player Ghulam Fatma used to go with him for hunting. Ghulam Fatma was also a skilful horse rider. She stayed there many days for hunting and fully participated in it. Sir Umer Tiwana used to eat Hunting meat in one time food but pulse was compulsory in each.<sup>419</sup>

Sir Umar Tiwana had membership and headship of various organizations within the country and abroad. He was President, Vice-President or member of most of the principal Mohammdan and other Social organizations. He resigned from all these organizations, when he left his Active services. Tiwana was so devoted and committed in these numberless organizations that it is impossible to understand that how he could find the time from his engagements while he played active role in each. He donated generously for following organizations. He gave particular donation to the Chiefs College buildings and its Gymnasium, to the Lahore Menagerie and to many other public movements. Here the names of some such organizations are being mentioned. He took part in Boys Scouting Activities and received certificate from Punjab Chief Scout in 1939, as evidence that he was the high patron of the Boy Scout Association Punjab branch. He helped the Sardar Partab Singh, in forming the Punjab Chiefs' Association, being president of the first Select Committee of this Association. Tiwana always took keen interest in its activities. He was the president of Falkan Club in Britain. He was the member of Aitchison Chiefs' College old student association. Tiwana was also a member of the College Managing Committee. He took such keen interest in its affairs that he had been appointed on it over and over again. He worked on it, for the longest period than any other member. Tiwana helped in establishing the Old Boys' Association and the Old Boys' Dinner in the Aitchison Chiefs' College. Tiwana was instrumental in introducing many reforms, as religious instructions, debating society, military drill and shooting, etc. Tiwana was chosen to represent the Punjab Mohammadans at a deputation of the Anjuman before His Honour Sir Louis

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<sup>418</sup> Tiwana, "Socio-Political Role of Tiwanas in Colonial Punjab."

<sup>419</sup> Nawaz, "Socio-Political Role of Tiwanas."

Dane. Tiwana made numberless public speeches and various articles on different topics. His objective was serving Government and the country as well as social welfare. Indian Government praised him. He was also well known to the English authorities, and some of the cuttings from the papers were said to have been forwarded to the Secretary of State for India from Indian Government. Tiwana did substantial work in connection with the Punjab Exhibition being throughout on its Executive as well as on some of the Selected Committees. Among the Indians, Tiwana headed the Punjab Exhibition procession at the State Function of opening the Punjab Exhibition. He was present in the Durbar and His Honour's inspection. In the composition of this procession, Tiwana took a leading part by supplying his horses and men. After the ordinary functions of the Durbar at the visit of the Royal in 1902, Highness the Prince of Wales, who later became the King-Emperor, Tiwana, was specially presented to His Royal Highness at Lahore and Aligarh for his conspicuous services in the civil and military departments. At the occasion of the State Entry of His Majesty at Delhi, Tiwana helped the Government in gathering Mohammdan Chiefs of Western Punjab, whose fathers and grandfathers were present in the Mutiny of 1857. Tiwana was one of the six delegates of the Indian Muslims, chosen to represent of their community at the Diamond Jubilee in England but owing to plague and famine, etc, Tiwana was offered written memories by British about King George 5th on the twenty-fifth anniversary of his accession Throne.<sup>420</sup> Tiwana was a witness before the Royal Decentralisation Commission, and was the only man who by studying many books and making preparations touched the subjects embodied therein. Tiwana's evidence was appreciated. Colonial government had made nine irrigation projects in Punjab, called canal colonies. To examine its working and further improvement, a Colony Commission was constituted. Being a representative of colonists, Tiwana was asked to appear before the Colony Commission in which he brought to its notice every possible point which could be raised by a colonist. He best skillfully presented the point of view of the colonists before the Commission. Tiwana appeared as a witness before the Plague Commission, owing to his knowledge of rural population and their habits. Tiwana offered useful suggestions for the prevention of the epidemic and combating the disease which were suitable and acceptable to the

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<sup>420</sup> "A Letter by Captain Sir William, Bl, Albany to Sir Malik Umar Hayat Tiwana, February 11, 1936," Sr. 145 (London, W11936).

public. Tiwana appeared before the Public Service Commission, putting forward various original suggestions in an elaborate statement. The President of the Commission, Lord Islington, made special remarks about Tiwana's evidence. Tiwana had special knowledge of Army in peace and war. He also had served in the Army. He appeared before the Skeen Committee when he was able to put before it the viewpoint of the Punjab martial classes. Tiwana's opinion formed in the light of his personal experience that he had gained in many campaigns. Tiwana was in the committee of the Shahi Mela at Delhi and did his best to make it a success. Though he was already busy in connection with the training as His Majesty's Herald. Tiwana was presented with silver medal by Sir Louis Dane, then the Lieutenant-Governor of Punjab. Sir Umar Tiwana helped the local authorities of Sargodha in sending athletes and other entertainers to Delhi in Shahi Mela. On this service, he was awarded a medal by the Deputy Commissioner Sargodha. Tiwana was authorised to award Sanads to deserving men in connection with the Shahi Mela. For Tiwana's position in the Province and work in connection with Shahi Mela, he was chosen to lead the all-India Mohammadan procession when all communities went to pay their homage to His Majesty at the Jharoka ceremony. During the Coronation Durbar, Tiwana helped in collecting the Mohammadan's spiritual leaders, Saints and Peers. It was a difficult task. This went to show the extent of the esteem he was held in not only by the Government but also by the public, Peers, the spiritual leaders alike as well as in civil society. Tiwana was presented to His Majesty on many occasions at Delhi and Calcutta being member of various organizations. While His Majesty shook hands formally with the others as an exceptional honour was done to Tiwana by speaking to him and telling His Excellency the Viceroy that he knew him well.<sup>421</sup>

Other trappings of Malik Sir Umar Tiwana's status were the retinue of servants which accompanied him on his travels abroad and his cars. He was the first Indian to possess a motor vehicle in the Sargodha district. He owned three or four auto mobiles in the year 1920s. Tiwana's favourite vehicle was a seven setter Fiat. Later in the mid 1930s Tiwana also purchased a Buick which was lent to Sir Sikander for the joint marriage celebrations of his two sons and one daughter, in December 1942.<sup>422</sup> Sir Sikander's son Shokat Hayat, who later became the political enemy of

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<sup>421</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana." pp.5,7

<sup>422</sup> Talbot, *Khizr Tiwana, the Punjab Unionist Party and the Partition of India*, 9.p.169

Sir Khizar Tiwana, expressed his views in these words,” unlike Khizar, his father, Sir Umar Tiwana was a kind hearted soul, always generous to the poor, and a great patron of sports, to the great chagrin of his miserly son Malik Sir Khizar”.<sup>423</sup> A story circulates, even today in the region that Malik Umer Tiwana Once informed Malik Khizar that he was arriving by train from Lahore to Sargodha. But on reaching at Railway Station Sargodha, Sir Umer Tiwana found that there was no car to receive him at the Railway Station. To teach his parsimonious son a lesson, Sir Umer Tiwana returned by next train to Lahore. He hired one hundred taxi cars from Lahore, and returned to Kalra estate, in a huge cavalcade, making his son pay the return fare of all the taxi cars. After a feast for the taxi drivers and others he had brought along in his party they were all entertained and paid for their return.<sup>424</sup>

Religiously Tiwanas were conservative Suni Muslims. They never involved in caste, class, communal and religious bias. They treated the people without any discrimination. But they respected and loved their own religion. They always desired well being of the Muslims. There were some sectarian differences between Sir Umer Tiwana and his son Sir Khizer Tiwana. Its reason was, Sir Khizer Tiwana had been influenced by his mother Malkani Fetah Khatoon. She was a pious lady and devoted to Sufism. She was the first one in her Tiwana family, to become a disciple of Peer Syed Meher Ali Shah of Golra Shareef, who had transformed Golra Shareef into a large religious complex from where he spread his influence among the West Punjab tribal elites. Malkani visited three or four times in a year to the Shrine of Golra Shareef. This Shrine is situated at the foot of Marghilla Hills near Islamabad. In 1935, Malkani Fetah Khatoon visited with his son Malik Khizer Hayat and only 7 year old grandson Malik Nazer Hayat. One morning following the end of the qavvali ceremony, she asked the Peer to pray for Khizer’s success in the forthcoming elections. The Peer prayed and predicted that her son would become a Minister. When, she asked by Peer, what future would lie in store for her grandson Malik Nazer Tiwana, Peer replied that one day this boy would become a Governor. This prediction remained unfulfilled and in later years became a family joke. Ian Talbot mentioned this event, but Malik Umar Tiwana, the grandson of Malik Sir Khizar Tiwana at

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<sup>423</sup> Sirdar Shaukat Hyat-Khan, *The Nation That Lost Its Soul:(Memoirs of a Freedom Fighter)* (Jang Publishers, 1995).p.122

<sup>424</sup> Folk story of the region and also mentioned by Sirdar Shaukat Hyat-Khan.

Shahjamale Lahore, denied this. Researcher's analyse is that Peer said about Nazir, by way of joke. However, Malik Umer Hayat Tiwana stood aloof from this network. Significantly, Malik Sir Khizar sought the cure from a Peer for an anal fistula which he developed in early 1930s. This prevented Tiwana from horse riding or polo playing. Tiwana also suffered the indignity of having to use a rubber cushion in his office, car and in his home. Conventional medical treatment in 1935, failed in Europe to do trick. Although Tiwanas Xrays revealed the extent of this problem, but Tiwana finally overcame this by using a miracle cure of an oil based ointment provided by a Peer of Mianwali.<sup>425</sup> Malik Sir Umer Tiwana went on Haj in 1935. He used to pray five times in a day whether he was in Lahore, London or in New York. After Aser prayers, Tiwana would sit with prayer cap firmly fitted and he recited verses from the Holy Quran. Dr Ian Talbot quoted that Malik Umar drank quite heavily until he went on Haj, but Malik Nazar Tiwana in a personal communication to the Ian Talbot had denied this fact.<sup>426</sup> Here at Shah Jamal Lahore, Malik Umer Tiwana, the grandson of Malik Khizar Tiwana also denied this. Researcher found no evidence of this statement during the fieldwork.<sup>427</sup>

Kalra was a prosperous and productive estate within four gates. It possessed its own militia as police. Malik Umar Tiwana also designed an estate flag. It was a red, green and saffron tricolour on which were set a crescent and star. Malik Umar Tiwana engaged in the conspicuous consumption expected of a Nawab. The heart of Kalra estate was the family dwelling, which Malik Sahib Khan constructed in 1870s. It was modelled on a circuit house with its single storey, porch verandah and large living room with its high airy ceiling. The house was reached by a drive off the bazaar road, it linked the estate with the Sargodha to Jhawarian road. The polo ground ran between the house and inter section of the canal and bazaar road. The family graveyard and mosque faced across the road to the polo ground. Behind it, there were the vegetable gardens and orchard of oranges and mangoes. The out buildings included guest house, the female quarters stables, granaries and an estate office. The guest house which contained 14 bedrooms had been occasionally occupied by deputy commissioner Shahpur James Wilson and Malcolm Hailey during the days of the

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<sup>425</sup> Talbot, *Khizr Tiwana, the Punjab Unionist Party and the Partition of India*, 9.p.169

<sup>426</sup> Ibid.p.170

<sup>427</sup> Ibid.pp.3-4



Court of Wardes Administration of the estate from 1879 to 1897. These bedrooms, drawing-rooms, dining-rooms were resplendent with mirrors, glittering chandeliers and gilt furniture.<sup>428</sup> Attached Mosque and high tower were constructed by Malik Sir Khizer Tiwana in the 1960s. The ruins of this large great Havaili can be observed even today in Kalra that are testifying Tiwana's past glory. Punjab Assembly passed an Impartable Kalra Estate Act in 1931 by Tiwanas untiring efforts for its approval.<sup>429</sup> After Viceroy's signature, it was published in the Punjab Government Gazette on January 4, 1932.<sup>430</sup> Its aim to make Kalra Estate Undividable forever. This estate consisted of twenty-four thousand and five hundred acre. Another provision was included in this act which was in the case of unavailability of Tiwana's successor that mentioned in the act and was specific, Kalra Estate may be handed over to a board of trustees. Its income would be used for these purposes. A-for a charity, b-for a religious purpose which may be legal in Islamic Shriyat, c-betterment for Punjabi Muslims, d-an such institution may be established in Shahpur by the name of Colnel Nawab Sir Umer Hayat Khan Tiwana, in which there arranged of agricultural and industrial training and Islamic education would be necessary for Muslim students. These purposes, indicate Tiwana's attachment with agriculture, Islamic and technical education, charity and welfare of Punjabis.<sup>431</sup> Tiwanas were big landlord in Punjab and biggest in the Sargodha region. In 1864, only Malik Sahib's Jageer estimated cost of Rs thirty lakhs. According to Undividable Kalra Estate Act 1931, the total Tiwanas property 24493 acres of agricultural land spread in different areas besides the large number of residence houses property included the tenants and stores for grains. Private canals in the ownership of Tiwana's, were as Sahib Khan canal, chaharmy canal, Peeran wala nala and Tootanwala Nala.<sup>432</sup> Malik Umer Tiwana wanted to maintain his Kalra estate as united and glorious even after his death. For this purpose and protection, Punjab Provincial Legislative Assembly passed a bill by hard struggle of Umer Tiwana as impartible Kalra Estate Act 1931. Under it, forever, Kalra estate included whole immovable Tiwana's property had become un-divideable and un-transferable. Its successor had not unlimited rights about its transfer. Right of

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<sup>428</sup> Wilson, "Letters from India, Shahpur." p.113,( Lady Wilson was the wife of DC Shahpur, she wrote the letters from India in 1893, which provided some historical knowledge about Shahpur and Tiwanas)

<sup>429</sup> Sir Khizar Tiwana, "(Unpublished) Different Letters, Wrote by Sir Khizar Tiwana to the Members of Assembly and Punjab's Bureaucracy.."

<sup>430</sup> "Kalra Impartible Estate Act 1931."

<sup>431</sup> Ibid.

<sup>432</sup> Ibid.

inheritance had given to only one successor, who would be elder son. He would have no authority to divide or separate this estate. There was no share of inheritance to younger son and daughter. It was injustice and un-Islamic act and violation of the law of inheritance. It was approved by Punjab Assembly on Tiwana's influence. It was repealed in 1954.<sup>433</sup> In Jehlam Canal Colony at Sargodha, Punjab Government acted upon Horse-Breeding scheme. In this scheme, 25 to 100 acres agricultural land granted to farmers and conditionally farmers offered the limited number of horses to government for war purposes each year. Common people were not coming forward to take land on horse breeding conditions. Even some of the leading men of Sargodha, like Malik Mubariz Khan Tiwana and many other Maliks rejected their grants. Malik Umer Tiwana took the lead and also induced many of his tenants and relations notwithstanding the fact that he had materially suffered by their absence. Though the grant proved beneficial to those who got good lands and supply of water. But Tiwana's land, which was chosen in his absence while he was on active service in Somaliland, was sandy and partly uncemented. And he went on suffering for a long time till a good bit of uncommanded land was given back to the Government and water level was raised for the remaining land.<sup>434</sup>

Tiwanas always acted upon in religious tolerance and harmony. They practised on it, in administration of the Kalra estate. In the estate, there most of its staff, including the head accountant and deputy manager were Hindus. However, the general manager, who reported directly to Sir Khizr was a Muslim. The stud and cattle farms were also run by Muslims. The head groom was a Tiwana. Employment for more lowly members of the 'tribe' was also provided in the Kalra estate militia. The Qardars in the outlying villages were invariably Sikhs. By the 1930s, Kalra's population included the family servants, tenants and traders had swollen to around five thousand. The small bazaar of Kalra had around twenty shops were entirely owned by Hindus. They had no clash with the local Muslims. They were also enjoying their freedom. Malik Umer Tiwana was very kind on his subordinates and servants, in the 1930s, Malik Sir Khizar Tiwana claimed that his father's personal assistant, Ghulam Muhammad had embezzled funds during the years 1929 to 1934, when Sir Umar lived in London. Sir Khizar wanted a law suit to be filed against

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<sup>433</sup> Hayat, *Sarzamin-E-Sargodha*.p.403

<sup>434</sup> "(Unpublished) Testimonial of Umer Hayat Khan Tiwana."pp.8-9

Ghulam Muhammad. Therefore, he called in his Aitchison school friend Mohan Singh to audit the accounts. Mohan Singh found a number of discrepancies. But Sir Umar Tiwana however refused to take any action against Ghulam Muhammad. He was a loyal retainer, who had served Tiwana since the First World War.<sup>435</sup> The most strange and striking event occurred at Kalra in the end of September 1947, which could be understand the Tiwana's tolerance. After resignation, Sir Khizar went to England. There was a critical circumstance in Sargodha. Jeewan Khan was Kalra estate's servant. He was the head of its langar. Jeewan Khan found absence of any male member of the Tiwana family in Kalra Havaily. He staged what amounted to a mini coup d'etat against Tiwanas. He took over the running of the estate and forbade the retainers to allow the Tiwana women folk to leave. On the second day Malkani Fateh Khatoon smuggled out a message to her parent's house at Chack Muzzafarabad, 8 miles away, for assistance. She smuggled out this message through one of her maid servant, who feigned pregnancy and required her husband to accompany her on a call of nature to the fields. The man walked the three miles to Jhawarian where he went by tonga to Chack Muzzafarabad. He told the story to Khizer's maternal Ahmad Yar Tiwana. Ahmad Yar Tiwana hurried off to Jhawarian police station where police constables were sent to release Malkani Fateh Khatoon and other Tiwana ladies. No case was registered against Jeewan Khan, because it would involve a loss of face. Later when Sir Khizar Tiwana heard of this episode he generously forgave this retainer Jeewan Khan, who escaped lightly with a fine.<sup>436</sup> Sir Khizar adopted living style as a Prince. Though Kalra was a prosperous and productive estate, but it could not maintain him in the style of a Prince. He started to manage the properties since 1923, was all too aware of this fact. Unlike Sir Umer, he kept a tight rein on the purse strings.

On March 18, 1944, Malik Khizar's political talks with Quaid-e-Azam were about to start, suddenly Tiwana's father Malik Umer Tiwana died in the age of seventy. 25 thousand persons participated in Tiwana's funeral. All including Sardar Shoket Hayat had visited Kalra, to attend the funeral. Quaid-i-Azam did not participate in this funeral and left to return a few days later to take up the matter again. Sardar Shoqat Hayat paid tribute to Sir Umer Tiwana, unlike Khizar, his father

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<sup>435</sup> Talbot, *Khizr Tiwana, the Punjab Unionist Party and the Partition of India*, 9.p.170

<sup>436</sup> Ibid.p.173

was a kind hearted soul, always generous to the poor and such poor people also came in throngs from all over the Punjab to mourn the old man. The wise among the mourners thought that the old mans departure would end the influence of his family, as the son would be unable to maintain contacts and the hospitality. This would forfeit him the loyalty of the wide circle of friends. Alas, it was to prove true.<sup>437</sup> The social splendour of Kalra estate decline with Tiwanas political down fall. After two years in Europe, Sir Khizar Tiwana came to Pakistan. Muslim League's Punjab Government had begun a revenge campaign against Tiwanas. Punjab Chief Minister Mian Mumtaz Daultana held over Tiwana a threat of investigation into alleged misappropriation of Zamindara League's funds. Petty harassments included the withdrawing of all arms licences for the Kalra employees. During a tour of the Sargodha district in November 1950, Daultana publicly announced that the Kalra great canal along with smaller Tiwana canals would be taken over by the Government. This threat was finally be enacted in 1954. In the same year Kalra Impartible Estate Act 1931 was repealed. Tiwana was not compensated for the loss of his private canals in contravention of Section 47 of the Punjab Minor canals Act of 1905. These were the canals which Malik Sahib Khan Tiwana constructed on the request of English Deputy Commissioner Shahpur, in 1862, when there was no irrigation arrangement in this barren, bushes and forest land. Malik Nazir Tiwana had been engaged in litigation since long. Thus Kalra walked on the way of decline. It never recovered its former prosperity or sense of community, which was on height in the days of Malik Sir Umer Tiwana. Sir Khizar had 4 sons, Nazar Hayaut, Fateh Hayaut, Meher Hayaut and Malik Samar Hayaut, but no one there in position to maintain their forefather's glorious legacy. Malik Nazir, being elder son, had more responsibility to maintain glorious legacy of his family. But he married with an Indian lady and settled in America. He was not ready to take the charge of Kalra estate after Sir Khizar's death. The other causes of Kalra's decline were various Land Reforms in Pakistan. Before the implementation of various Land Reforms, there was no limit on land holdings. A few and owning tribes were in possession of about eighty percent of the entire land in the District Sargodha. More or less eighty percent people in the District Sargodha were landless or had not more than four or five Acres of land. The most notable among the feudal lords were the Tiwanas. Their only rivals in the plain of Thal and the

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<sup>437</sup> Hyat-Khan, *The Nation That Lost Its Soul: (Memoirs of a Freedom Fighter)*, p.122

mountains of Salt Range were the Baloch and the Awans. These land owning tribes were mostly affected in Sargodha by these Land Reforms. Whereas the first Land Reforms in 1959, did not permit an individual to keep more than 500 acres of irrigated or 1000 acres of non-irrigated land. The Reforms in 1972 -lowered this limit to 150 acres of irrigated and 300 acres of non-irrigated land. The most conspicuous result of these reforms was so that the rights of landless tillers and tenants were secured and their human dignity was restored. In spite of the various concessions granted to the feudal lords, thousands of acres of land were taken away without any compensation to the land owing tribes and were distributed among the landless tenants in Sargodha. By the Land Reforms of 1977, the upper limit of land holdings was brought down to 100 acres irrigated and 200 acres of non-irrigated land. These Land Reforms had greatly reduced the size of lands. It increased the land owning population in Sargodha. Consequence of these Agricultural reforms, considerably affected the position of homogeneity by the little land owning tribes and the feudal lords included Tiwanas of Sargodha. Like other big landlords, Tiwana circumvented Land Reforms by re-distributing the agricultural property amongst the relatives, loyal tenants and other faithful employs. For Tiwana, it could not complete successful and retaining overall control. On one occasion only Tiwana told his grandson Umer Tiwana son of Nazar that his increasing conjugal distractions were prompted by the need to save the ancestral patrimony. The fourth marriage of Sir Khizer made in 1963, with rehana, Tiwana had declared it for land reforms. Tiwana told the more issue I produce, the less land I have to surrender.

After the land reform 1959, Tiwana repurchased various tracts of agricultural land, which had been taken over by government in agricultural reforms. Tiwana leased back about seven thousand acres of agricultural land at Khizarabad horse and cattle farm from the Punjab Government on the terms of horse and cattle breeding. Just after one year Tiwana's death, Government of Punjab withdrew this lease before the time and occupied it. Director of Livestock Farms Punjab Lahore wrote the letter on 25th of February 1976, to Malik Ghulam Muhammad Khan, General Manager Khizarabad horse and cattle farm, handing over the charge of Kalra farm with the list of animals and other its assets. Now this Khizarabad horse and cattle farm is in the

control of ruling Shareef family.<sup>438</sup> Anyhow, In spite of these land reforms, in his life, Tiwana remained successful to save some tracts of agricultural land from different means. But Tiwana estate's resources had become limited. Tiwana did not recognize this fact and continued his expensive lifestyle. My estate is now a head supported by a skeleton Tiwana colorfully remarked when reflecting on this plight.<sup>439</sup> Tiwana constantly travelled in his later years was partly occasioned by the need to visit his son Malik Nazir and his family who had settled in America. Besides his trips to America and other countries, Tiwana visited England again and again.<sup>440</sup> This lifestyle of Tiwana was the symptoms of an increasing restlessness and unease, which led to Tiwana's decline as a politician, a farmer and a head of estate. Sir Khizar had produced the most magnificent animals for the annual Lahore Horse Show and displayed upto 1930s. But now, he had lost his interest in the Kalra estate and its animals. Tiwana also reduced his interest in agricultural activities which had been Tiwana's grace, evidenced by his failure to mechanise agricultural production unlike much smaller landowners in the region. Next cause of Tiwana's decline was increasingly absent from Kalra estate on overseas visits, even Tiwana died not in his native region, but in distant California. He was staying at a ranch near Chico in Glen County. On the evening of January 19, 1975, Tiwana went early as usual to his bedroom. Sometime between one and two 'o' clock, the following morning, he died of a massive heart attack. At that time, Tiwana was 74 and half year. In accordance with his wish, Tiwana's body was buried after four days in the family graveyard in Kalra. His coffin was draped in the Kalra Estate tricolour designed by Sir Umer Tiwana. The throng of mourners was much smaller and less colourful as compare at the time of Malik Sir Umer Tiwana's funeral that appeared Tiwana's sun set in Kalra had long been bereft of the Sikhs in their bright turbans and the Hindus in their checked longis. Around five thousand men and women had gathered in the polo ground wrapped up against the cold of a winter Malik Sir Khizar in the full plenitude of his power had acted as the chief mourner at Malik Sir Umer's funeral. After thirty years Malik Nazir had to play this role, who had remarkably carved out a fresh life for himself as a librarian in Chicago, wearing his check American sports Jacket beneath his overcoat

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<sup>438</sup> Directors of Livestock Farms Punjab Lahore, "(Unpublished) Letter to Malik Ghulam Muhammad Khan, the General Manager Khizarabad Horse and Cattle Farm," (1976).

<sup>439</sup> "Sir Khizar Hayat Tiwana," *The Friday Times*, January 25, 1995.p.11

<sup>440</sup> "(Unpublished) Different Letters About Sir Khizar's Overseas Visits.."

appeared he was not in position to continue Tiwana's past glory. Peer of Golra Shareef Ghulam Moin uddin presence provided some continuity with the past, although the more superstitious would have preferred not to have been reminded through it, of his father's dire warnings to the Unionist Premier in 1944. A more reassuring link with Malik Sir Khizar Tiwana's former career was symbolized by the guard of honour mounted by a contingent from the 19th Lancers regiment earlier which was Tiwana Lancers. Messages of condolence were fittingly received from Indra Gandhi, Z A Bhutto and Lord Louis Mount Batten. Tiwana was most popular family of Sargodha. The ruins of its greatness can be observed even today. Their social services were more than any other in Sargodha District. They had the best social relations with British, Non-Muslims, and prominent families of Sargodha as Awans, Syeds, Mekans, Noons, Negheyanas, belooch and Seyals. They were peaceful and just. Common man felt protection in their domain. They always thought, the welfare of the people without any discrimination. They loved their religion without hating the religion of others. They developed religious tolerance and communal harmony in society. They wanted to see civil society happy and joyful. Their favourite hobby was to help the needy and poor. They wanted to make their names alive their name by their achievements and social services.

## Chapter No. 6

### TIWANAS IN THE DEVELOPMENT OF SARGODHA

The Tiwana's role had always been impressive influential since their settlement in Sargodha region. It particularly proved beneficial for the inhabitants of Sargodha. Since the mid 19<sup>th</sup> century this role can only be understood, by keeping in mind the events of past hundred years of Punjab and Sargodha. By doing so then, one can observe their deep impacts. At the time of annexation, Sargodha region consisted of a vast area which was not according to any map or plan. It was not under a single authority and divided into several small semi-independent estates. The changes in its boundaries were their routine matter. Their battles with regional powers and Sikhs, neither fixed the limitations of their domain nor peace remained in the region. Powerful Chiefs increased their boundaries while the rates of defeat reduced. During Sikh's time, foreign invasions, Sargodha could not save itself from its ill impacts. At that time three ancient towns of Sargodha were removed from the land. Punjab was at that time on the juncture in a state of greater turmoil, its sufferings and the continued instability in this region since 1707. If we compare it to anarchy experienced in Punjab during the decades prior to British annexation, British rule was not only of relatively political peace and stability, but also of a vigorous economic growth.<sup>441</sup> Mr. J. Wilson deputy commissioner observed the development of the district in various fields during the last half of 19<sup>th</sup> century, the area under cultivation and the area under irrigation has trippled. The number of cattles, sheep and goats increased more than two times. The number of camel was probably much the same as it was .The roads have been made throughout the district and it was now crossed by a railway. The price of agricultural product also doubled .In the valley of Jhelum and Chenab, and in the plain between them, the soil was chiefly more or less sandy loan, with patches of clay and sand. The Thal consisted chiefly of sandhills, with patches of hard level soil and tracks of ground impregnated with salts, while in the hills a fertile detritus of sandstone of limestone was found. The condition of agriculture, however, depended on the facilities of irrigations and not on soils, and the unirrigated cultivation

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<sup>441</sup> Hayat, *Sarzamin-E-Sargodha*.p.258



precarious in the extreme. Economic condition of the people became better. A new civil society came into being. Jungly, nomadic and cattle grazier began to live in civilized society. Tiwanas played their key role in this progress.

The British Tiwana cooperation proved to be beneficial for Sargodha region. The common inhabitation of Sargodha was badly disturbed in Sikh reign. The feudals of Sargodha, as Baloch, Awans, Syeds, Noons and Tiwanas also faced the troubles. They felt no hesitation to join the British. Common people also accepted it and made no resistance against them. They considered the British as their deliverance from said painful circumstances. They cooperated and facilitated them. The policy of cooperation with British, adopted by Tiwanas, proved useful for the peace and progress of Sargodha. It was the policy which Sir Syad Ahmad Khan also adopted on national level. British could not forget the cooperative role of Sargodha and paid immediate attention to its development. There began a new era of administrative, political and economic changes. They brought peace, prosperity and stability in the district. The common people felt calm. They remained peaceful and took no part in anti-government activities. Sargodha remained safe from bloodshed and it received the fruits of calm.

During Muslim reign, Sargodha region being far from capital, received no attention and development. Its land was situated between three rivers, Indus and Jhelam River and Jehlum and Chanab River. There were also high mountains, vast deserts, thick forests and bushes, which were the shelter for the criminals. Plundering and war was their routine work. These jungles were removed and the land came under cultivation. Strong campaigns were initiated against these criminals. Mounted police was prepared who arrested the criminals from the Salt range. They also eliminated cattle lifting from the region. Tiwanas collected useful information through their agents. Provincial and district administration continuously remained connected with Tiwanas, they received that information and took necessary actions. Thus, they controlled the criminal activities before time. Army recruitment was made in this region. So, crime rate significantly reduced. Now, there was no fear of theft or murder.<sup>442</sup> Sargodha was made safe and free from ill characters. Peace and stability

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<sup>442</sup> Nawaz, "Socio-Political Role of Tiwanas."

prevailed in this notorious region.<sup>443</sup> Lay man satisfied in this secure atmosphere. There was little serious crime in the Tiwana's domain. The person who was found guilty in ill-moral and illegal activity, it was tried by the Tiwanas to take him on right path in first priority, otherwise punished. But if anyone was found involved in moral corruption or murder, he was driven out from Tiwanas region. Thus, their mutual enmity could not develop and civil society remained in peaceful and safe. The Tiwanas exercised their Magisterial powers honestly and settled the people's issues locally. Common and poor people received free and immediate justice on the door. These people also saved the time and money in long litigation.

A new administration system was introduced by the British government. Infrastructure was established. Police- stations, law-courts, railway-network, roads, bridge, hospital, postal-system, canal irrigation network was constructed. In this development, the Tiwanas played the key role.<sup>444</sup>

There was no canal irrigation system in the district before 1849. The cultivation depended either on rainfall or on irrigation from wells. Mr. Macnabb, the Deputy Commissioner, got prepared a canal by clearing an old river channel. This canal, which, is now ruined, was named after him, the Macnabbwah. Other state canals were the Station Canal in tehsil Shahpur and the Sahiwal Canal. Later, it absorbed the Macnabbwah. The government purchased the Station Canal and the Sahiwal Canal in 1870, at the cost of Rs.20,610. The government appointed an Engineer for the maintenance and improvement of these canals in 1890, and further expenditure was incurred in this connection. This proved to be a profitable deal for the government. The Deputy Commissioner, Captain E. C. Corbyn, built the Raniwah Canal at Bhera in 1870, with the aid of the Taqavi loans, amounting to Rs.19500. The Taqavi loans had to be paid in three years. Thus, the capital cost being extinguished, the government was in possession of a canal which had cost it nothing. This canal, during the 23 years since its commencement, brought to the provincial government a net profit of over Rs.38000. The project proved to be so profitable that numerous other private canals were constructed. The Tiwanas of Kalra, for the first time, built the private canals in Kalra estate, with their own sources and engineering. They constructed a series of private canals and irrigated thousands of acres of barren land.

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<sup>443</sup> Sargodha, "A Letter to Captain Malik Khizr Hayat Tiwana, September 6, 1930."

<sup>444</sup> Ali, *The Punjab under Imperialism, 1885-1947*, 923.p.5

The other local chiefs of the district followed it. They built more private canals. Soon its number raised upto 16 in Sargodha district. Malik Mobaraz Tiwana constructed a private canal which irrigated eight thousand acres of baren land of Jahanabad area. Moreover, Malik Hakam Khan Noon and Malik Sultan Mehmood Khan Tiwana went on to construct more private canals. Out of 8, seven canals belonged to the Noon-Tiwana group at that stage, in Shahpur. Nawab Atta Muhammad Khagvani built a private canal, called Pathan-wali canal. This canal irrigated five thousand acres of his own land at Sardarpur and Nawabpur. The other private canals which were brought out from the Chanab River and irrigated the area in acres such as Makhdumanwala Nala one thousand acre, Dainwala Nala two hundered acres, and Muhkandinwala Nala three hundered acres. The private canals which were brought out from the Jhelum River, Peeranwala nala which was fifteen miles long, irrigated 2500 acres barren land, Sahib Khan Canal 13348 acres, Chaharumi Canal five hundered acres, Amir Chandwala Nala one hundered acres, Noonwala Nala five thousand and five hundered acres , Sultan Mahmudwala Nala six thousand and five hundered acres, Nabbewala Nala one hundered acres, Mekanwala Nala five thousand acres , Chillwala Nala five thousand and five hundered acres , Sarfaraz Khan wala Nala four thousand and five hundered acres, Jhammatanwala Nala two hundered acres, Nathuwala Nala six hundered acres, Kandanwala Nala one hundered acres . Thus, these sixteen private canals irrigated a total of 44500 acres of barren land. It proved more beneficial for the middle and small farmers of the region whose land depended only on rain fall. More people adopted agriculture as it became a profitable profession. These private canals proved to be a model for the coming years to spread the canals network. By the end of the 19<sup>th</sup> century, 16 private canals existed in the District Sargodha. A large number of these canals were owned by Tiwanas. It means that this canal system and water sources were under the control of Tiwanas. Thus, agriculture of the region became dependent on the will of Tiwanas. This ownership of both land and water gave the central power to the Tiwanas to control the means of production. Therefore, the Tiwanas dominated in this region and had the authority over the society. Thus, Tiwanas greatly enhanced the social and political influence.

These private canals were linked with in the regular canal irrigation system which was constructed in early 20<sup>th</sup> century in Sargodha. The motives and methods of canal colonisation by government, involved in the settlement of these new lands,

determined the character of the emerging society and the degree to which that society was capable of structural transformation from its existing state of economic backwardness. The canal colonisation process was moulded by two forces; the State and the social structure. The social structure was important because it controlled land distribution. The canal colonies were situated in the tracks, which were like waste land. This transferred the ownership of these areas to the state and allowed it to dispose of the land according to its discretion. Since the state also controlled the canal system and the water source, agriculture itself became dependent on the will of the ruling authority. Now, the ownership of both land and water gave the central power virtual control over the means of production. Thus, it greatly enhanced its authority over society. Here was an interventionist imperialism, extensively engaged in demographic and economic changes. The end product of the state policy was the structure of landholding that emerged in the canal colonies. Colonisation had a major impact on the people and the society in different regions of Punjab including the Sargodha. Since the manpower for agrarian growth came almost entirely from within the province, existing stratifications and hierarchies in the Punjabi population were bound to be projected on to the new sphere. In the rural society, there existed a big economic gap between the large landowners on the one hand and the poor cultivators and landless labourers on the other. This canal irrigation system, which ushered in an era of financial stability and the railway link with the outside world, brought a new awareness to the people of Sargodha. The colonisation projects, which were based on the construction of canal network that took off from the rivers, with its branches and distributaries spread over the flat and alluvial plains of the western Punjab. Under it, the Lower-Jehlam canal was laid out primarily on uncultivated land, which was but sparsely inhabited by a semi-nomadic population of cattle graziers and camel owners. This thing created the possibility of migration of people in this area from other parts of Punjab. From it, Sargodha received a great agriculture development. It proved the part of the new phenomena of development in the Western Punjab. Towards the end of the 19th century, Sargodha was just scrubbed and waste, inhabited sparsely by some wandering herdsmen, who were called jungli. They kept sheep, goats and buffaloes, and raised a little grain. The other creatures inhabiting there were jackals, hyenas, foxes and deer. Its land between the two rivers Jehlum and Chanab was vered by the new canal system, whose special contribution was irrigation of the desert area in the western and the south-western Punjab. The new canals brought water to the land

which had always lain low because of a scant and uncertain rainfall. In fact it was a fertile land because since time these rivers had broken their banks in flood continuously altering their course and adding fresh layers of rich alluvial top soil. Now these canals brought a perennial supply of water.<sup>445</sup> This world's largest irrigation network, led to twenty-six million acres being watered by these canals. Thus, this region transformed from one of the poorest agricultural areas into a vast granary. This irrigation system is still working successfully after more than hundred years.

Sir Khizar Tiwana initiated the Thal-Project in May 1939, when he was a minister. It cultivated and populated the Thal region. It benefited three districts; Mianwali, Mozaffargarh and Sargodha. Ten lac acre of barren and deserted land was irrigated. The Khizar canal irrigated most area of Khushab. The vast Thal canal completed in 1946. This canal was taken out from Jinnah Headworks in the District Mianwali near the Kala Baghe. From this canal further branches as Hadali branch, Noorpur branch, Aadhi Kot branch were taken out, which irrigated thousands acres of land of these areas. This irrigation network increased the agricultural activities and improved the economic, social and political life of the Thal region.

The Tiwanas were pioneer of agricultural development in Sargodha region. They adopted the modern methods of agriculture which gave a model to other farmers. A vast area of barren and infertile land came under cultivation. The increase in Agricultural activities resulted in the development of Agriculture. The economic condition of the small farmers improved. They escaped from the debit of moneylenders. The majority of the people of the region became busy in agricultural, labour and business activities. The Tiwanas played a significant role to transform Sargodha into a fertile and fruitful land. There were twenty two gardens of Mangoes, dates, oranges and Jamon, only around the town of Shahpur. Grain Markets were established in different towns of Sargodha. Sargodha itself became a famous grain market of Punjab. Labour opportunities increased which improved the economic life of common men and non-farmers. The Tiwanas arranged to send the agricultural production to far and near places. Cotton was processed in the machines formed by the Tiwanas in the region. By the 1920s, Punjab produced one tenth of British

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<sup>445</sup> Prakash, "Punjabi Saga (1957-1987)."p.145

Indian's total cotton crop and one third of its wheat. Each year, over five lac tons of wheat were exported from the province. This was shipped from Karachi, having been sent by Rail from the new wheat markets of the south-west Punjab. Thus, Sargodha became one of the largest region of the world.<sup>446</sup> The development in agriculture and the availability of livinghood resulted in a peaceful and satisfactory atmosphere.<sup>447</sup>

Punjab Government launched a horse breeding scheme in Sargodha and the Tiwanas got the credit for its success. Under this scheme, a vast barren and sterile land was granted to the tenants and farmers at the Jhelum canal colony in Kirana Bar Sargodha. On the account of agricultural development, this scheme proved advantageous for each party. It provided the government horses for war purposes while the landless tenants became the landowner. The Tiwanas produced and tamed the fine race horses. They established a large horse breeding and stud farm which was one of the best forms in Punjab. Thus, Sargodha became a big market and best horse producing district.<sup>448</sup> The barren state land was cultivated and as a result agriculture developed. The majority of farmers gets the advantage of this scheme even today in Sargodha. Thousands of settlers were brought to settle, who knew the agricultural techniques well. These districts were Gujrat, Sialkot, Ludhyana and Hosheyarpur. New chacks were founded and grain markets were established near these chacks. The towns like Bhalwal, Kotmomin and Sillawali began to flourish near these markets. In the centre of these chacks, a new city Sargodha existed which got rapid progress. Its population increased and a joint society came into being. This society was a multi-cultured where people belonging to different castes races and religions lived peacefully and created no clash. This harmony led to the socio-economic and political growth.

The young people of Sargodha region were motivated to take part in the military service and help supplement the martial tribesmen's meager agricultural income. The Impact of army recruitment on social and political life was considerable. It increased the further rural prosperity as the soldiers dutifully sent the money to their homes in villages. Income derived from military service enabled the tribal chiefs to transform themselves into wealthy landowning class. Apart from army service,

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<sup>446</sup> Ian, "Punjab and the Raj 1849-1947."p.39

<sup>447</sup> Thorburn, "The Punjab in Peace and War [1883]."p.261

<sup>448</sup> Lahore, "(Unpublished) Letter to Malik Ghulam Muhammad Khan, the General Manager Khizarabad Horse and Cattle Farm."

individual rewards, colonial government continued her policy after the 1<sup>st</sup> World War of rewarding the martial castes as a whole in their Land Settlement policies. The settlement period of the Salt-Range and rivers in circles of the Sargodha District, Jhelum was extended from 20 to 30 years in recognition of their population's war service. The areas of military services were developed. On military ground, in 1<sup>st</sup> World War, English government approved the construction of a road, civil hospital and a high school for Soon-Valley at Salt-Range in 1928.<sup>449</sup>

Modern communications were developed in the place of limited and old means. A vast railway network was constructed, though closely linked with the commercial and military interests. The development of transport entailed the growth of agriculture and commerce. The most important impacts in the history of the District, since 1914, were, a branch of the North-Western Railways operating from Malik wal to Miani and Hazurpur to Bhera. The extension for this branch from Bhera to Shahpur had been under consideration for more than once but the scheme was deferred in favour of other projects. A branch of the North-Western Railway had already been opened to Bhera, since 1881, and its trade considerably was beneficial. The construction of the Railways from Chiniot to Handewali in Sargodha and from Sargodha to Shahpur and Khushab took place in 1929. The completion of Railway communication between Lahore via Chak Jhumra and Sargodha by the construction of bridge over the Chenab River was to take place in the year 1932. The steel bridge over the Jhelum River was started in April 1931 which joined Sargodha to Khushab, Soon Valley and Mianwali.<sup>450</sup> Railway facility was given almost to each corner of Sargodha. The increased prosperity of Punjab including Sirgodha was due to the Tiwanas and it resulted in the opening up of new markets in India and Europe through railway development. The initiation of direct communication via roads between Sargodha and Lahore with the help of the Chenab boat-bridge at Talibwala took place in 1928. The principal roads of the District stood by the end of the 19<sup>th</sup> century. The leading figure was Mr. Wilson who promoted the construction of inns and rest-houses at different places on these roads. Almost all the roads were unmetalled. From Shahpur to Gujrat, only six miles of this road between Shahpur and Jhawariyan was metalled. The places with inns or rest-houses were Jhawarian, Chack Ramdas, Bhera,

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<sup>449</sup> Punjab, "Punjab District Gazetteers Shahpur District."p.3

<sup>450</sup> Ibid.p.3

Miani and shahpur. From Lahore to Dera Ghazi Khan and Dera Ismaeel Khan, the road passed through Sargodha district. The facilities of sarais were provided at Laksian, Bhagtanwala, Mithalak, Dharema and Shahpur. From Gujranwala to Pinddadan Khan, this road entered the District Sargodha from Kuthiala and passed through Miani. Jhang to Shahpur, the conveniences for the travelers were provided at some places like Nihang, Sahiwal, Wadhi and Shahpur. As a Minister, Sir Khizar Tiwana used his influence to advance the interest of his District Sargodha. Tiwana developed communication in his home district and constructed the roads. By the end of March 1942, the length of metalled roads in Sargodha rose to 4200 miles. It was during Tiwana's period as a Minister that for the 1<sup>st</sup> time, modern surfaced roads were laid in the Salt Range. Sir Khizar constructed 70 Km long mattle road from Sargodha to Kuttha and from Shahpur to Jhavrian.<sup>451</sup>

Telegrams and Post offices were established. A line of telegraph ran along the length of the Railway with a telegraph office at each station. The development of communication brought the people close to one another. It became the cause of their awareness. The Chacks and towns, which had come into being in Sargodha, joined with rails and roads. The trade and population of District steadily increased with the surrounding areas. It gave the cultivators access to wider markets, thereby bringing new land into cultivation and enhancing the value of the already existing lands. The economic condition of the people also changed. Jungly life turned into urban. It resulted in the political awareness. Religious and socio-political organizations also established. Khelafat Movement in Sargodha uttered, the Muslims political sense. When a degree of democracy was introduced into the province, servicemen and their retired comrades exerted a powerful political influence. By investing their savings wisely or being granted land or government office as a reward for their cooperation, the Muslim martial castes such as Tiwanas came to dominate the restricted electorat.<sup>452</sup> However, the politics of Sargodha came under rural and feudal domination. The politics of Sargodha even today is under such rule.

The development of communications, which followed the introduction of British rule, could only open Punjab to the products of outer industry. It cast offed ill-

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<sup>451</sup> "File No. 843, /039/46," ed. Irrigation Department (Khushab District).

<sup>452</sup> Ian Talbot, *Punjab and the Raj*, trans. Tahir Kamran, Ghulami Say Azadi Tuk (1849-1947) (Lahore: Takhliqaat, 1996). p.46



impacts on regional industry.<sup>453</sup> For more profit, Tiwanas arranged to send agriculture products in boats and ships via River Jhelum to Sukar, from where by rail, they were sent to Karachi. Though it provided reasonable rates to the farmers it proved harmful to the industry of Sargodha. Thus, Sargodha became an agricultural district and a producer of raw material, but could not become an industrial district. It remained deprived from industry, inspite it had availability of raw material, cheap labour, marketing facilities and communication for export. There were several other possible reasons also that industry could not be established in Sargodha. Firstly, Sargodha was a provider of army recruits due to which Britishers did not establish industry here, for the fear of reduction of recruitment. Secondly, Sargodha was a district with Muslim majority and mostly they were agriculturalists. Thirdly, the city of Sargodha was situated between two rivers, which remained on flood risks. Fourthly, a big part of its land was saline. Moreover, industrialists were not ready to invest on such a risky land. Neither Tiwanas took interest nor they used their influence for the establishment of industry in Sargodha. That is why, Sargodha is still a non-industrial district as compared to its contemporary districts such as Faisalabad and Gujrat.<sup>454</sup>

Tiwanas had a social status in the society. People were fearful of them and obeyed their orders. They acted upon their decisions. There had become very rare cases of Murder and theft in Tiwana's region.<sup>455</sup> Tiwanas first time introduced the marriage registration in Sargodha for the Muslims. They escaped the Muslims, from religious and social complications. Other region followed it. Later, it became the part of Muslim personal law. There were little cases of moral corruption in that region.<sup>456</sup> People of every race were treated with equality and justice, without any discrimination. These people cooperated and obeyed the laws. Non-Muslims were given the freedom to enjoy and were treated as equal.

The development of agricultural production increased the government's land revenue. At the beginning of the 19<sup>th</sup> century, the track which now forms the district Sargodha, was held by various independent petty chiefs, all of whom were subdued by Ranjeet Singh between 1803 and 1818. Till 1849, it was governed by Sikh Kardars, who took lease of the land revenue of various blocks of country, exacting all

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<sup>453</sup> Prof Abdul Rahman, interview by Muhammad Pervez PhD Scholar, September 18,, 2012.

<sup>454</sup> Rasool, "Socio-Political Role of Tiwanas in Colonial Punjab."

<sup>455</sup> Rahman, "Socio-Political Role of Tiwanas in Colonial Punjab."

<sup>456</sup> Nawaz, "Socio-Political Role of Tiwanas."

they could and paying only what they wanted. The usual modes of collection were by taking a share of the grain produced or by appraisement of standing crops, and the demand was not limited to the share of harvest. On annexation, the District was assessed village by village in cash, the Sikhs demand being reduced by 20 percent, but even this proved too high. In 1851, the distress found voice, and the revenue was reduced in the Kalowal, from Rs.1,00,000 to Rs 75,000. In 1852 a summary settlement was carried out, giving a reduction of 22 percent. In 1854, when there began the regular settlement, which lasted for 20 years and resulted in a further decrease of a quarter of a lac. But the government faced no loss and collected more revenue to develop the production. A revised settlement was concluded in 1894. The average rates of assessment were maximum Rs 3-10, and minimum 6 annas. The farmers of the district were satisfied and worked hard in farming.

At annexation, health facilities were very limited particularly in remote areas of Sargodha. In early colonial period, health facilities significantly began to improve. Besides the civil hospital at Shahpur, the District had eight hospitals outlying dispensaries. Hundreds of people in the locality were given health facilities. After 1914, for further facilities, District Headquarter-Hospital Sargodha was constructed in which the Tiwana generously contributed.<sup>457</sup> The health facilities which the Tiwanas provided to the poor were very useful. Malik Umar Hayat was well trained of veterinary, and the people of the region took medical advantage free of cost, for their animals.

Educationally, there was little love for learning in district Sargodha in the beginning. People were unaware of its benefits in Bhera, Mianee, Khushab, Sahiwal, Salt Range and in other parts of the district. Among the appendices would be found a statement exhibiting the state of education in the district. This education was almost entirely religious. Wherever, there was a masjid or Dharmasala, there was a school for teaching, in the form of Quran and other works relating to religion and in the latter "Jupjee" a portion of the Grunth and certain works on science and morals. The Molvi attached to the Masjid and the Bhai of Dharmasala were given presents and fees. For instance, when a boy or girl had finished the reading of Quran, the father gives the teacher a present, varying five to thirty rupees and a smaller sum on the completion of

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<sup>457</sup> Punjab, "Punjab District Gazetteers Shahpur District."p.3

other less important works. <sup>458</sup> This district stood tenth among the 28 districts of the Province, in respect to the literacy of its population in 1901. The proportion of literate persons was 4.2 percent, 7.5 males and 0.7 females. The numbers of pupils under instruction was 2,119, in 1880, 8,560, in 1890, 7,961, in 1900, 8,495. There were 7 secondary and 74 primary public schools. Eleven advanced and 231 were elementary private schools. Girls were 696 in the public and 293 in the private schools. The District possessed two high schools, both at Bhera, one being maintained by the Municipal Committee Bhera, while the other an unaided Anglo-Sanskrit School. There were 12 schools for girls, among which Pandit Diwan Chand's school at Shahpur city was one of the best of its kind in the Province. The total expenditures on education in 1903 -4, were Rs.48,000. There were three Middle Schools in the district, # one at Miani, # two in Sahiwal and # three in Shahpur. The 1<sup>st</sup> two were run by the Municipal Committee and the later, at District Headquarters, by the District Board. English was taught in all of them . As regards the Primary Schools those for boys were 18 and for girls six in number in the year 1891. The Primary School at Kalra was unaided, which was maintained by Tiwanas, where free lessons were given. Poor students had the opportunity to receive the free education on local level. At all these primary Schools, the medium of instruction was Urdu. Sir Khizar Tiwana upgraded Government Middle School Jhavrian into High School in 1946, in which the 9<sup>th</sup> class began, but it was reversed into Middle School just after the creation of Pakistan, because of political prejudice with Tiwanas. The people of the region protested, that this school was for the children of local people not for Khizar's.

Overall educational position of the district was not good. The people of the region thought that government and Tiwanas were hurdle in the progress of education in the district, government for the availability of army recruitment and Tiwana for agricultural and other labours. However, Malik Mubariz Khan Tiwana who was the Sir Syed of this region, he was the member of board of trustees of Aligarh college. He had the honour of founding a school, named Islamya High School, at Shahpur in 1916. He granted one hundred acre of land for this school. He also constructed a huge building; it's beautiful Mobaraz hall exists as witness, even today. Thousands of students from far and near received the education in this school. By his efforts, this school ultimately developed into College by the name of Demons Morancy College in

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<sup>458</sup> (Unpublished) District Gazetteer Sargodha.p.45

1931. It shifted at Sargodha in 1946. It progressed and soon became the biggest degree college of the area. It converted to University of Sargodha since November 22, 2002. Researcher is its teacher.

The sports and games were developed in Sargodha. The fairs, social and cultural shows were progressed. The indigenous and traditional games were protected and developed; as Tent-Pegging and Per-Kodi. Tiwanas were pioneer of tent-pegging in Sargodha region. Tent-Pegging is still popular game in Sargodha. Per-Kodi was a specific and traditional game of Sargodha, Tiwanas made it popular. After Tiwanas, it has become rare in Sargodha. The amusement activities included fairs for the common people. Sargodha and Shahpur fairs were held after farmers getting leave from their harvesting season in April, for their joy. Participants brought their animals for shopping, shopkeepers set their shops and artists participated to perform their art. These fairs and cultural shows provided the business opportunities. Regional players and artists were promoted and some got world fame.

New villages and towns came into being. Different clans from other districts came to settle here. It increased the population of this district. It got rapid progress and became the 8<sup>th</sup> largest district of the Pakistan. This population comprised of people of different castes, customs, religions and languages. Thus, this society was the assembly of different cultures. Tiwanas promoted the religious tolerance and communal harmony in it. Non-Muslims were as free and happy as Muslims. They trusted upon Tiwanas and never Hindu-Muslim riots took place upto the social and political decline of Tiwanas on March 2, 1947. But unfortunately, this harmony went with Tiwanas. Though, Punjab had been calm and escaped, the violence which had broken out elsewhere in India, following the collapse of the Cabinet Mission plan. After Sir Khizar Tiwana's resign, Governor Punjab, Sir Evan Jenkins started the negotiations with the Nawab Mumdoot, over the formation of the Muslim League Ministry. Sikh leader Tara Singh appeared outside the Punjab Legislative Assembly, brandishing a sword and shouting Pakistan Murdabad. Within it, the Panthic Party passed a resolution declaring that it would fight Pakistan to the last drop of its blood. Next day, an anti-Pakistan demonstration by Hindu and Sikh students in the Anaarkli Bazaar Lahore sparked of widespread rioting. During the course of the week, this riot spread from Lahore to Amritsar. Four thousand Muslim shops and businesses were burnt down within the walled area of the city. These sufferings were savagely

revenged when these shock waves of disturbance reached the outlying districts of West Punjab.<sup>459</sup> Now there was no Umer and Khizar in Sargodha to maintain law and order situation, which continuously deteriorated during the weeks. Tiwana heartland did not escape the violence which followed Tiwana's resignation. So, in the absence of Sir Khizar and Allah Bakhsh Tiwana, Kalra and Khowajaabad estates suffered and were affected by violence, while Jahanabad estate, the environment was peaceful. Just a week later, Muslim ex-servicemen faked a Hindu attack on a Mosque at Khushab in Sargodha. On the mid night of March 10 and 11, 1947, to provide them a pretext for assaults in the towns, there large non-Muslim population. Despite the local peace committee made efforts to resolve the matter, there were widespread attacks on Hindu temples and property intended to destroy, with an estimated loss of rupees eight lac. Its immediate consequence was that violence spread from Khushab city to its surrounding villages. There were attacks on the Hindus and Sikhs throughout Khushab. There was a financially rich Hindu family in the Town Gerte in Thal region, thirty Kilometers South-West of Khushab. A local group attacked them and they resisted it for two days. At last, twenty three members of this family were arrested with the charges of murder. Later they were safely released, after paying huge sums of money to their accusers. In this regard, a prominent Hindu figure Bhagat Ram Chand payed over thirty five thousand rupees. There was a village Roda at Thal region in Sargodha. Its inhabitant Mokam Singh a well known Sikh landowner, suffered a more nightmarish fate. A Muslim group attacked this Roda village, Mokam Singh resisted and tried to protect himself. When the ammunition of Sikh defenders finally came to an end, the settlement was overrun by a mob which beheaded Mokam Singh. His severed head was transfixed to a spear and paraded as a war trophy from village to village in Thal. There was a village Kund eleven miles away from Khushab, its temple was demolished and raised to the ground.<sup>460</sup> Knowing that Tiwanas had posted out, and he could not protect the minorities, but because of Tiwanas past record, Hindus took refuge in Tiwana's domain. They trusted that this would bring them peace and security. The eventual partition took place on the 14 August 1947, however the era of communal harmony and cooperation had gone with the Tiwanas. In the absence of Tiwanas, their Hindu and Sikh inhabitants suffered the same fate as

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<sup>459</sup> Ian, "Punjab and the Raj 1849-1947."p.47

<sup>460</sup> Kirpal Singh, *The Partition of the Punjab* (Patiala, India1972).p.679

minorities elsewhere in the east and west Punjab. Sultan Shah was the Kardar of the villages of the Khizarabad stud farm inside the Kalra estate .In August 1947, a group of Hindus comprising of male, female and children took refuge in this Khizarabad stud farm. Sultan Shah led out this group on the pretext that they would be safely escorted to mela Mandi ground Sargodha, where existed the refugee camp. When this group reached on the bridge of lower Jehlum canal located near Chack no 20 N B, a mob assaulted them in a pre-arranged attack by the Muslims of surrounding areas, which left no survivors. The dead bodies of Hindu women and children were later seen floating in this canal. Khwajabad estate of Allah Bakhsh Tiwana, its head Kardar was Peer Meher Chand Shah, he forcefully brought sixty Hindu villagers to a Mosque in Sargodha city for conversion from Hinduism to Islam. Later, they were rescued by Gurkhas. In a small bazaar of Kalra twenty shops were owned by Hindus, who had been in the business field for eighty years without any fear. Now family retainers also joined in the looting in this bazaar and the ransacking of the temple, which had constructed and maintained by Malik Umar Tiwana. The partition of Punjab resulted in the outbreak of communal violence and was followed by the migration of Muslim refugees from India. There was a huge influx of refugees from East Punjab to Sargodha. Majority of these refugees belonged to the District of Ambala, Jellundar, Karnal and Ludhiana .Most of them were agriculturists, who belonged to rural areas and, therefore, were settled on the land left by the non-muslims who had migrated to India .The majority of population of Sargodha city was non muslims about 90 percent.<sup>461</sup> But in the surrounding areas, the muslims were in majority. Inspite of this, no massacre of the non-muslims or ransacking of their property took place. The Hindus of the city began to sell their household items openly presented before their houses. The whole city gave the sight of an open bazar. The villagers showed keen interest in the purchase of these articles and the Hindus even at that critical juncture made money. No any Non-Muslim's property was burnt. A few days before the creation of Pakistan, the arrival of Muslim refugees began in Lahore, Faisalabad and Mintgomery but no Non-Muslim went from Sargodha upto two months. While, after sometime, Sargodha was crowded because of the continuous arrival of Muslim refugees. They brought with them, stories of tyranny, maltreatment, loot and other cruelties inflicted upon them by the Sikhs and Hindus .Some reaction was but natural

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<sup>461</sup> Goandi.p.87

and a Sikh named Chanjal Singh was murdered in district Kachairy. A few sentimental young men as Mahar Nawaz, Shreef and Kream killed two Hindus, who were walking in the morning on Water Supply road and Factory Area in Sargodha. The Non-Muslims of the city were panic stricken and they requested the Sargodha District administration that they should be shifted to the camp outside the city in Mela-Mandi ground. In a few days Sargodha was freed from the Non-Muslims.<sup>462</sup> The credit goes to the people of Sargodha city that no damage was done to the evacuee property, no building was burnt and no goods were looted in Sargodha city. Everything was handed over to the Muslim migraters in good condition.

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<sup>462</sup> Rasool, "Socio-Political Role of Tiwanas in Colonial Punjab."

## CONCLUSION

The nations, the families and the persons die but their role always keeps them alive. History is full of such records. Tiwanas are alive because of their role. It was most prominent in the history of Sargodha. They performed many services, which were free from any conspiracy, greed and corruption. They provided a prominent status to Sargodha. Fact is that, history of Sargodha is incomplete without the Tiwanas. They proved themselves a family of Sargodha who had a great impact. Socially and politically, they played such a role, which any other family of Sargodha could not play before or after them till now. Their role was open, which can be presented as a model. This role, both in peace or war, proved to be beneficial for the people of Sargodha. They truly acted upon the saying “love for all and hate for none”. They were loyal to the British, without the hating and being disloyal to their own nation. They loved the Muslims without the hating of Non-Muslims. They believed that progress was based on cooperation rather than clashes. They developed the unity and tolerance in society. Their role became the cause of prosperity of Sargodha. They served and gained the dignity, honour and titles. These titles were considered a fitting reward for loyalty in a society which attached so much importance to individual and clan’s honour. They were so popular that everyone in the region has some knowledge about them, and is happily ready to narrate it. They had several exclusive qualities, which they practiced and which took them to top. This family got world fame and a sufficient material about them is available even in the British libraries. Their influence and honour is still in the hearts of the people of the region that Shahzadi Umer Zadi, the daughter of Sir Khizar is the Member of Parliament in Pakistan even today. Socially and politically, there is not any other family in Sargodha, which can be compared with Tiwanas. They were well wishers of humanity and their welfare programmes and institutions were beneficial for all, free from discrimination of religion, region, language, culture, caste and creed. Their focus was the welfare of common and poor people and these people were satisfied in their domain. Tiwana’s role brought a peaceful civilized society in Sargodha. They saved the Muslims from social and religious complications. They saved the farmers from clutches of moneylanders. They developed the indigenous culture. They were great statesmen and received top political and army offices in British India and served with great loyalty and hardworking. They were best social workers and took care of the needy. They



generously helped the poor and solved their social and financial problems. They arranged bread and butter for widows and orphans. They were God-fearing and never committed atrocity to anyone. They arbitrated and reduced the disputes among the people. They provided the justice to common people and saved their time and money in long litigation. They proved themselves good local administrators and improved the law and order situation in this notorious region. They tried to enhance the source of income of common inhabitants of Sargodha. They developed the religious tolerance in the society. Non-Muslims minority was satisfied and trusted upon them as the Muslims majority. Their donation was for all social welfare organizations including the organizations of Non-Muslims. They developed the trend of healthy activities in society as sports, fairs and social and cultural shows. Their role was the model for agricultural development of other districts. They were true Muslims, supporter of equality and religious freedom. They used social status and political power for welfare of the people. Sargodha was a multi-cultural and multi-religion district. It was the assembly of rural, urban and tribal society. Tiwanas maintained this society on the base of progress, equality, peace, justice, welfare, cooperation, tolerance and communal harmony. They were social and political superpower of Sargodha. People of Sargodha, considered them as their rulers. They had a lot of expectations and hope that Tiwanas would provide the enough educational and industrial facilities in the region. They complained that Tiwanas could not play the more role for development of education and industry in Sargodha. It is a fact, Tiwanas did many efforts for development of education. They did work for the political awareness of the people of Sargodha. However Tiwanas began to politically organize the Muslims of Sargodha in 1941-42. But whatever progress Sargodha received, was, because of Tiwanas. Other communities in Sargodha did nothing for its educational and industrial development. Unfortunately, Sargodha could not become an industrial district even after 70 years of the creation of Pakistan.

Politically, Tiwanas adopted the policy of collaboration rather than clash. It was the policy of Sir Syed Ahmad Khan. Tiwanas joined the British, and collaborated with them through thick and thin. They were never tired of repeating their exploits in those dark days but for Tiwanas these were glorious days under such gallant English leaders as John Nicholson, Herbert Edwards, Richard Lawrence, Abbott and Reynoll Taylor. The significance of their decision to join the British, can only be understood

by keeping in mind the hundred years long Punjab's war background, Muslims condition and backwardness of Sargodha. They attracted British to Sargodha and performed major role for its development. They were never involved in any kind of corruption and conspiracy. They played the role for prosperity of the district. They were true patriots and conservative nationalists. They discouraged the hate in politics. They were the supporters of Muslim's identity and right of separate electorate, as well as cooperation with Non-Muslims. They always protected the Muslim rights. Tiwana's politics based on principles free from sectarianism. They were not emotional and opportunists. They made sensible decisions even when were in soup. They gave priority to benefit of common man. Pakistani society has been facing several social and political challenges as political victimization, corruption, Communal clash, extremism and lack of tolerance. So, there is need of such a family or individual as Tiwanas, who can eliminate of these social evils in Pakistan. Tiwanas were in position to reduce the difficulties of Pakistan, if they were given the opportunity to play the role. They were also in position to bring tolerance, communal, social and religious harmony in the society. They could provide corruption free Punjabi leadership to Pakistan. They could become the bridge between the Muslims and the Sikhs and play the role to minimize the bloodshed at the time of partition. They were in a position to play the role for close relations between Pakistan, Britain and other western world. The economy of Pakistan based on agriculture, being an experienced agriculturalist family, Tiwanas could prove be beneficial for agricultural development. It has been unfortunate in Pakistani politics, because of political victimization, new government abolished the best project of former regime. For example, Sir Khizar Tiwana upgraded Government Middle School at Jhavrian in Sargodha, into High School in 1946. There even had begun the high classes. But it was reversed into Middle School just after the creation of Pakistan. This political prejudice was disliked by the people of the area and they protested that this school was for the children of local people not for Tiwana's. Sir Khizar constructed a long canal by the name of Khizar Canal under Thal-Project. Its name was changed and renamed Mohajer Canal just after the creation of Pakistan because of political prejudice. Mumdot, Doltana and Shokat did not abolish political enmity against Tiwanas, even after the creation of Pakistan. They revengefully took over Tiwana's private canals high-handedly. They made the charges of corruption in funds of zameendar league against Khizar. These charges could not be proved. They

confiscated the licences of Tiwana's all servants and guards. They repealed the Kalra Estate Act 1931. They made their efforts to restrain Tiwanas from joining the politics. League could get advantages from abilities of Tiwanas, if opportunity was given. Tiwanas were not against the freedom movement and achievement of Pakistan, but they had their own point of view for freedom. Tiwanas could not convince the common men about their political ideas for a separate homeland. Khizar was not against League and he made no hurdles to achieve Pakistan. League felt no need to consult or talk with Tiwana, being leading Muslim Punjabi leader. League wanted to make Tiwana a political slave, but it was impossible for him to obey League's order to ignore his political theory. Tiwana was isolated to expel him from League. League was ready to negotiate with Congress in a hope to achieve the avowed goal of Hindu Muslim unity. It was also ready to accept Mian Iftikharuddin, the president of Punjab Congress despite his background of being avowed leftist but not to Sir Khizar. Khizar wanted to walk on Sikander's foot but Mumtaz Daultana and Shokat did not let him succeed. They launched a campaign against him and Tiwana was called traitor in slogans. Such slogans are still common in Pakistani politics, which should be eliminated now. Pakistan has passed almost 70 years of her life and there should be tolerance in Pakistani politics. Political leaders should present themselves as a model and teach to common people the political beariness and true national spirit. The trend to gain the popularity should change and act upon truth and principles. The leaders should gain the support of the people only by giving the social and political services. Social and religious leaders should preach the religious tolerance. Easy justice and social equality should prevail in the society. Educational condition of common people should increase. People's welfare projects of previous government should not only continue but be increased with national spirit. Tiwana stood his principle stand that became the cause of his decline. If Sir Khizar had only desire of Power, he could change his political ideas to Muslim League by compromising the principles and putting behind the past tribal values. Sir Khizar could have become a Punjabi hero if he had joined the Muslim League to become its political slave. League could utilize the Tiwana's abilities and influence for communal harmony at the time of Indian partition but League had no programme except to remove the Tiwana ministry. It proved harmful for Punjab. The bloodshed could be controlled or reduced, if Tiwana remained on his post. British rulers were still admitting Tiwana's abilities. Punjabi sanity seemed intact in the final months of 1946, with Viceroy Wavell

observing in November, that it was to Tiwana's credit that Punjab remained remarkably steady at this time. Tiwana's political theory was defeated by high hopes from establishment of Pakistan. Tiwana was a position with ability and Punjab could be kept comparatively peaceful at the time of partition if Tiwana was given the opportunity. Tiwana was a man of letter and left the politics forever and neither could take active part in politics up to his death in 1975, inspite having several chances in Pakistani politics. Tiwana had ability to become a mass leader. There was also compartment of mass leadership in Punjab and cavity be felt till long. But Tiwana could not become a Punjabi leader as is indicated by prominent scholar Dr Imran Ali.

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## Appendices

VERIFICATION.

From:

The Assistant to the Deputy Inspector-General of  
Police, Criminal Investigation Department, Punjab,  
LAHORE.

To

- (1) All Superintendents of Police,
- (2) Deputy Inspector-General of Police, and
- (3) Assistant Inspector-General, Government  
Railway Police, Punjab.

Dated Lahore, the 9th May, 1930.

Sir,

I have the honour to inform you that very definite and specific information is now available to show that one of the organised methods employed by Congress agents for tampering with the loyalty of Indian soldiers is to board Military leave trains and talk seditious to the men. Instances have been reported of as many as twenty men getting on to one train and spreading themselves among the men.

2. Steps are being taken to encourage soldiers themselves to arrest and hand over to the Police on a charge under section 131 I. P. C. any persons who approach them in such a way. Strict instructions must be issued to all Police officers that they must accept such reports without fail, take the accused under arrest and record the statements- or at least record the names and particulars so that statements may be obtained later of the complainant and witnesses.

3. In addition it is most important that all rank of the Police, both Railway and District, should be informed that this sort of seditious propaganda is being carried on by the Congress, and that it is essential that every police officer, whether on duty or travelling on private affairs, should be alert to pick up any such seditious talk and report it to his superiors, and, in cases where there is incitement or attempt to seduce a soldier from his allegiance, should immediately arrest the person concerned.

4. Places which have come to notice as centres for the

L a h o r e,

24th November, 1930.

Dear Khizar Hayat Khan,

I have now read the reports of your intelligence tours and found them of great ~~in~~ interest and on the whole very re-assuring. I am certain that your reports must have been of great value to the military authorities.

I have already asked whether you would like me to return these copies. I will retain them till I hear from you on the subject.

Yours sincerely,

sd/ H. D. Craik.

28  
No.S.S.25/8.

HEADQUARTERS, NORTHERN COMMAND,

MURREE, 11th Sept. 1930.

Dear Khizar Hayat ,

Very many thanks for your long and  
valuable report of the 4th., which I am going into in detail.

Have you sent a copy to SIMLA or not?

I shall be very glad to see you when you  
come up here.

Yours sincerely,

*h. Bovill.*

To:-

CAPTAIN KHIZAR HAYAT KHEN TIWANA,

KALRA,

DISTRICT SHAMPUR.

*506/1 - 506/2  
5-10-30*

*copy for 2 witnesses*

Superintendent of Police Office,

S A R G O D H A.

16. 9. 30.

Dear Capt: Malik Khizar Hayat,

There is an official matter of some importance that I desire to discuss with you. Could you please let me know when and where I could see you in the course of the day? If you are doing nothing else, I shall be glad if you could come and have tea with me at 4.15 P. M and then we could talk it over.

Hope you are flourishing.

sd/ G. Ahmed.

To

Captain Malik

Khizar Hayat Khan Tiwana,

Sargodha.

No. 29932/R/M. O.3. "I".  
Army Headquarters, India,  
General Staff Branch,  
Simla, 3rd Sept. 1930.

To  
Captain Malik Khizar Hayat Khan,  
Tiwana,  
Kalra,  
District Shahpur.

His Excellency the Commander-in-Chief has directed  
that an expression of his thanks should be conveyed to you  
for the great trouble taken and the good work done by you  
during your recent tour in the Peshawar District.

sd/-  
for CHIEF OF THE GENERAL STAFF.

No S. S. 25/6

HEADQUARTERS, NORTHERN COMMAND,

MURREE, 30th July, 1930.

My Dear Khizar,

Very many thanks for your excellent report.

It is very satisfactory indeed that all the units visited seem to be in a very contented condition in spite of the considerable discomfort they have had to put up with.

The Army Commander has seen your report and has already had the question of the Field Service Scale of rations brought to his notice.

I am taking action where necessary regarding the various other points brought forward by you.

Yours sincerely,

sd/ J. C. Bovill.

To

CAPTAIN MALIK KHIZAR HAYAT KHAN TIWANA,

KAJRAH

DISTRICT SHAHDUK.

Lahore.

20. 5. 30.

My dear Malik Khizar Hayat,

I am deeply grateful to you for all the trouble you have taken in getting us these excellent recruits for the Additional Police. They are a splendid lot of men and a great credit to you and the salt range. I have just been to Jhelum where the Additional Police have done excellent work. Their services have been throughout of an invaluable nature. Please give my best Salams to Sir Umar Hayat. I hope to be able to go and pay my respects to him at the India Office next September that is, if the Satyagrahis permit me to do so.

Yours very sincerely,

sd/ C. Stead.



CONFIDENTIAL.

No. G. S. 25/1.

Headquarters, Northern Command

Murree, 20th June, 1930.

CIRCULAR MEMORANDUM.

1. Captain Khizar Hayat Khan Tiwana is about to undertake with the approval of Their Excellencies the Commander-in-Chief and the Governor of the Punjab, and with the knowledge and approval of the General Officer Commanding-in-Chief, Northern Command; extensive counter propaganda work in opposition to Congress conspiracy to tamper with Indian troops and to shake their allegiance.
2. On visiting your area he will present this letter of introduction, and will explain personally the means at his disposal for conducting counter-propaganda.
3. One method may be considered preferable in one area, and a different method in another. After consultation with the Military Authorities on the spot, Captain Khizar Hayat Khan Tiwana will adopt the method considered most desirable in any particular area.
4. You are requested to render him any assistance in your power.

sd/ K. Bathol

Brigadier, General Staff,  
Northern Command.

To

- The BDE. Major Jullundur BDE. Area, Jullundur.
- " BDE. Major, Ferozepore, B.D.E. Area Ferozepore.
  - " BDE. Major, Multan BDE., Multan.
  - " O.C., Amritsar.
  - " BDE. Major. Ambala BDE. Area., Ambala.
  - " BDE. Major. 3rd (Jhelum) INF. BDE., Jhelum.
  - " BDE. Major. 2nd (R' Pindi) INF. BDE. Rawalpindi,
  - " BDE. Major. Lahore BDE. Area, Lahore.

-----

G. S. O., II., Headquarters, Peshawar District, Peshawar.



Barnes Court, Simla,

July 28th, 1940.

Dear Nawab Sahib,

You will remember the talk we had at Lahore on the 20th of June last, at which you and several other of the great landlords of the western Punjab put forward a proposal for the enrolment from among your tribesmen, tenants and retainers of a mobile force and placing it at the disposal of the Military authorities as a tangible token of the traditional loyalty and attachment of your house to the Throne. The suggestion was that the force so enrolled should be paid and equipped by the great Sirdars at their own expense, except in regard to the provision of arms and ammunition the force to be available as and when required for service in support of the regular forces, particularly in meeting the menace of an attempt at invasion by enemy parachutists or troop-carrying aeroplanes in the three districts of Mianwali, Shahpur and Attock.

I promised at the time to give the matter my most sympathetic consideration and to lay the proposal before His Excellency the viceroy, His Excellency the Commander-in-Chief and the Army Commander. The day after I had received the deputation I wrote to the Army Commander and have received a reply from him. Unfortunately immediately on my return to Simla I fell ill and I did not have an opportunity till a day or two ago of discussing the proposal with H.E. the viceroy and H.E. the Commander-in-Chief. The Premier was present at this discussion.

Both the Viceroy and the Commander-in-Chief have asked me to convey to you and to the other gentlemen who put forward the proposal their very deep appreciation of the loyal and patriotic motives which have inspired it, and to let you know that the scheme

is

27

No. 29932/R/M.O-3."I".

**Army Headquarters, India,**

GENERAL STAFF BRANCH,

SIMLA, 3rd Sept. 1930.

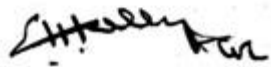
TO,

Captain Malik Khizar

Hayat Khan, Tiwana,

KAL RA  
District Shahpur.

His Excellency the Commander-in-Chief has directed that an expression of his thanks should be conveyed to you for the great trouble taken and the good work done by you during your recent tour in the Peshawar District.

  
for  
CHIEF OF THE GENERAL STAFF.

Personal.

Simla,

June 30th, 1930.

My Dear Nawab,

Thank you for your letter of the 20th June.

I did consider suggesting your name to His Excellency the Viceroy as a representative of Zemindars, the martial classes and the Indian Army; and I discussed the matter with His Excellency the Commander-in-Chief; but we found the following difficulty which seemed insuperable. The representatives invited from India should not, in our view, have any connection with the India Office. Otherwise there may be public ~~criticism~~ criticism that they have been chosen to represent and urge the India Office point of view at the Round Table Conference.

The dual position would be difficult. On the one hand, as member of the India Council, you are one of the accredited official advisers of the Secretary of State, and will not doubt take part in discussions at the India Office on the Simon Commission's report and schemes for constitutional reform, and your advice will be very useful and valuable to him. On the other hand, if you were nominated as a representative of India for the Round Table Conference, you would have to argue and discuss the whole question of Constitutional Reforms with the representatives of His Majesty's Government, which will include the Secretary of State, in a totally different capacity.

It seems to me that the best service you can perform is in the former very important capacity, viz as adviser of the Secretary of State in the India Council- particularly as he has no other adviser with the kind of experience which you possess.

I have seen Khizar several times lately. He has been very useful indeed to us in procuring recruits for the additional police, and is coordinating the efforts of the leading landholders of the Punjab in combating the independence and civil disobedience movements.

Things for the moment in the Punjab are going on fairly well.

## فہالہ کے درجہ آباد

ضرورت نے مجبور کیا ہے ورنہ دست سوال دراز کرنا اور اپنے آقا کو تسلیم کرنا  
 دیرت نہیں ہے۔ حضور انور کو علم کی کئی کئی کتابیں مل چکی ہیں اور وہ علم پروردگار  
 جو اپنے دور کا علم ہے، ضرورت کے لیے یہ کتابیں خود ہی آباد ہیں۔  
 اور ضرورت فانی کیوں کہ اس فانی میں جیسے عباد پروردگار کی باری کی  
 ضرورت رہتی ہے۔ فہالہ کے ریت کے رو کیے گئے ہیں اور اس میں سوائے سوائے  
 مگر وہ کثرت نہیں کر سکتی۔ دین دور ہو سکتی ہے وہ کسی دین کے ہی جلد میں اتنا  
 نہیں ہو سکتا اور استقامت خرید ہی نہیں ہے۔ لہذا مجبوراً حضور واد کی فہالہ

From

Mr. Macnabb, Esquire, I.C.S.  
Deputy Commissioner,  
Mehpore District.

To.

M.L.S.  
Capt. Malik Hayat Khan Iwana.

No. 2612 dated Margodha the 6/6/24. Sep 1924.  
Subject- Recommendations with regards to  
Honorary Magistrates.

Sir,

I have the honour to inform you that I have been brought to my notice that you wish to be invested with Magisterial powers as an Honorary Magistrate.

In accordance with the instructions received from Government, it is necessary that those who have no previous knowledge of Law, they should ordinarily be required to ~~study~~ <sup>study</sup> the portions of the Indian Penal and Criminal Procedure Code and to satisfy the Deputy Commissioner that they have done so.

Indian Penal Code-- Chapters I to V, VIII, X, XI, XIV, XVI, XVII, XXII.

Criminal Procedure Code-- Chapters IV, V, VI, VII, IX, XV, XVI, XVII, XX, XXI, sections 340 to 346, 349, 350, 353, 355, 356, 359, 360, 363, 364, 366, 367, chapters XXXIX, XL and sections 539-540, 545, 548, 556, 562, 563.

It is also required that the court of a Magistrate should be attended for at least 15 days in order to become familiar with the ordinary procedure.

I would, therefore, suggest that you should ~~study~~ <sup>study</sup> Indian Penal and Criminal Procedure Code as mentioned above and attend some court of a Magistrate at Margodha, preferably, the Additional District Magistrate's court.

I would then be in a position to make the necessary recommendations to the Commissioner.

No. 4950/52/5207-HG.

From

S. Ghias Uddin Ahmed, Esquire, C.S.P.,  
Home Secretary to Government, Punjab.

To

Malik Sher Muhammad Khan Tiwana,  
Chak No. 58 NB.,  
P.O. Bherama,  
District Shahpur.

Dated Lahore, the 16th June, 1952.

Subject:- Exemption Order under the Indian Arms Rule

Sir,

With reference to your letter dated the 29th May, 1952, on the subject noted above, I am directed to enclose a duplicate copy of the order of the Governor of Punjab dated the 5th May, 1947, as desired.

Yours faithfully,

*m. Haf*  
Deputy Secretary Home,  
for Home Secretary to Government,  
Punjab.

...

TARRIQ.22.

ORDER OF THE GOVERNOR OF THE PUNJAB.

In continuation of his order dated the 8th March, 1939, the Governor of the Punjab is pleased to direct that Malik Sher Muhammad Khan Tiwana Village Mitha Tiwana, Shahpur District, will enjoy exemption under entry 6(d) in Schedule 1 of the Indian Arms Rules, 1924, in respect of three guns or rifles and one pistol or revolver for purpose of sport, protection and display and ammunition not exceeding 100 rounds per rifle, 200 cartridges per gun and 50 rounds for the pistol or revolver.

Malik Sher Muhammad Khan Tiwana is also permitted to keep ten retainers. Each retainer will enjoy exemption in respect of one smooth bore gun and ammunition not exceeding one hundred cartridges.

RAWALPINDI: DIVISION.

Srl. No.	District.	Name of Exemptee.	Remarks.
264(c)	Shahpur.	Malik Sher Muhammad Khan Tiwana.	

Dated Lahore,  
the 5th May, 47.

Sd./-  
Home Secretary to Government, P

...

TARRIQ.22.





Confidential

Simla  
The 13<sup>th</sup> September, 19.

My dear Sir,

I think you are aware that Fakir Sai Iflikhar-ud-din is to be relieved at his own request the appointment of British Agent at Kabul during the ensuing cold weather, and I am desired to ask whether you would care to be nominated for the appointment. The salary is Rs. 1000/- a month as you are doubtless aware, and, from the conversations that I have had with you, I know that you understand that the appointment is not altogether an easy one to fill. The main difficulty lies in respect of the attitude adopted by the Amir and his courtiers towards the British Agent. The latter's movements are not altogether unrestricted, a watch is kept over his house and over the proceedings of his followers. The Afghan Sardars and gentlemen of rank hold aloof from him.



care over the  
His Majesty's near relations, and  
visible that by the exercise of  
reliance the attitude of the Afghan  
the British Agent may eventually  
be improved.

He who is deputed to Kabul,  
by guarding the dignity of the  
Government and his own self-respect,  
slow to take offence at any  
ill-treatment should be his con-  
stant aim to secure the good will

would care to be nominated  
in command, or indeed even  
in of your not-wishing to  
be, I should be much obliged  
to answer this letter with-  
out possible delay. I am en-  
tirely at your service to treat  
me to ask you to treat  
this

Yours sincerely  
W. H. D. S.

Hon. Lieut. The Hon'ble  
Umar Hayat Khan Tezina, C.I.E.,  
Malik of Kalra,  
Shakpur District,  
Punjab.



Confidential

Simla  
The 13<sup>th</sup> September, 1907.

My dear Sir,

I think you are aware that Fakir Saiyid Iftikhar-ud-din is to be relieved at his own request of the appointment of British Agent at Kabul during the ensuing cold weather, and I am desired to ask whether you would care to be nominated for the appointment. The salary is Rs. 1000/- a month as you are doubtless aware, and, from the conversations that I have had with you, I know that you understand that the appointment is not altogether an easy one to fill. The main difficulty lies in respect of the attitude adopted by the Amir and his courtiers towards the British Agent. The latter's movements are not altogether unrestricted, and a watch is kept over his house and over the proceedings of his followers. The Afghan Sardars and gentlemen of rank hold aloof from him and the life is one of considerable isolation.

The

*this communication as strictly confidential.*

*Yours sincerely*  
*W. H. Lawrence*

*Hony. Lieut. The Hon'ble*  
*Umar Hayat Khan Tewana, C.I.E.,*  
*Malik of Kalra,*  
*Shahpur District,*  
*Punjab.*



VICEROY'S CAMP.  
INDIA.

19th December 1907.

My dear Malik Sahib,

I have just received your letter of 9th December and write to say that at present matters are at a standstill about the appointment of the new Agent. There are various important matters being discussed between the Amir and Government and until these are settled no further action will be taken. I will not forget <sup>what</sup> you have put forward.

Yours sincerely,



*The War of 1914-1918.*

*Hon. Capt. The Hon. Sir Malik Umar Hayat Khan, K.C.I.E., M.V.O.,*

*was mentioned in a Despatch from*

*Lieutenant General Sir Percy H. A. Lake, K.C.B., K.C.M.G.*

*dated 21<sup>st</sup> August, 1916*

*for gallant and distinguished services in the Field.*

*I have it in command from the King to record His Majesty's  
high appreciation of the services rendered.*

*Ernest S. Churchill*

*Secretary of State for War*

*War Office  
Whitehall, W.  
1<sup>st</sup> March 1919.*

Bl, Albany,  
London, W.1.

February 11th 1936.

*Dear Sir Umar*

When we participated in that memorable spectacle at Westminster Hall on May 9th 1935, I was so impressed by its simple dignity that I felt it might be appropriate that some permanent record should be made of the occasion when our two Houses of Parliament paid humble and affectionate tribute to our late beloved Sovereign King George V on the twenty-fifth anniversary of his accession to the Throne.

With the kind assistance of my friend and colleague Mr. Ormsby-Gore, First Commissioner of Works, I have had the enclosed volume prepared at the Cambridge University Press. I ask you to accept it as a gift in perpetuation of the memory of one of the most moving scenes we are ever likely to be privileged to witness.

*Yours sincerely  
William Foran*

*Captain Sir William Foran MP.*



*George R. I.*

**George**

by the Grace of God, of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India, &c. To Our Trusty and well beloved

*Malik Izzat Mohammed Husein*

Greeting

We, reposing Trust and Confidence in your Loyalty and good Conduct, Do by these Presents Constitute and Appoint you to the Honorary Rank of

*Second Lieutenant* in Our *India Land* Forces from the *twenty* day

of *February* 1917. And We do hereby give and grant You full Power and Authority to have, hold, and enjoy your said Honorary Rank accordingly, together with all and singular the privileges thereunto belonging. And We do hereby Command all Our Officers and Soldiers whom it may concern to acknowledge you, as a *Second Lieutenant* as aforesaid.

Given at Our Court at *St. James's* the *twelfth* day of *February* 1920 in the *fourth* Year of Our Reign.

By His Majesty's Command.

*Malik Izzat Mohammed Husein*

*Second Lieutenant (Honorary Rank)*

*India Land Forces*

*P. M. G. handwriting*

*W. J. 2*

PUNJAB GOVERNMENT



SANAD

*This Sanad is presented  
on the recommendation  
of the Commissioner, Rawalpindi Division,  
to Captain Malik Khizar Hayat Khan of Kalra,  
District Shahpur,  
for valuable assistance in the promotion of  
agriculture.*

*In witness whereof,*

*Chief Secretary to Government,  
Punjab.*





## SANAD

Granted to Hammam Ali Malik Umar Hyat Khan  
son of \_\_\_\_\_  
of Kabra  
in the Shahpur District.

It having been reported to Government that you  
have, during the year 1902-1903, evinced interest in the  
cause of Vaccination Vaccination

THIS SANAD is given to you in recognition and  
appreciation of your services.

J. H. Gunner  
Commissioner,  
Rawalpindi Division.

G. Mauber  
LT.-COL., I. M. S.,  
Sanitary Commissioner, Punjab.

Dated Lahore, 11<sup>th</sup> November 1903.

از پیشگاہ

سند

سنہ ۱۹۰۳ ع

مورخہ

چونکہ آپکی نسبت گورنمنٹ میں بہہ رپورٹ ہوئی ہے کہ  
سنہ ۱۹۰۲ ع و ۱۹۰۳ ع میں آپ نے دربارہ تیکا کوشش کی  
اس لئے آپکو بہہ سند آپکی حسن خدمات کے صلہ میں عطا کی جاتی ہے۔





THE AFGHAN WAR, 1919.

COMMANDS & STAFF.

2nd Lt. MALIK KHIZAR MUHAMMAD HAYAT KHAN, I.A., attd. 17th Cav. *Ray*

WAS MENTIONED IN A DESPATCH FROM  
HIS EXCELLENCY GENERAL SIR C. C. MONRO., G.C.B., G.C.S.I., G.C.M.G., A.B.C.  
DATED 1st NOVEMBER, 1919, *p*  
FOR GALLANT AND DISTINGUISHED SERVICES IN THE FIELD.

I HAVE IT IN COMMAND FROM THE KING TO RECORD HIS MAJESTY'S  
HIGH APPRECIATION OF THE SERVICES RENDERED.

War Office,  
Whitehall, S.W.1,  
3rd August, 1920.

*Christie Churchill*  
Secretary of State for War.

DIRECTOR OF AGRICULTURE: PUNJAB.  
DATED LAHORE THE 16th. OCTOBER 1923.

Dear *Malik Sahib*

I am desired to inform you that in recognition of the very valuable help rendered by you in the agricultural development of this Province, you will be presented to His Excellency the Viceroy on the occasion of His Excellency's visit to the Punjab Agricultural College on 24th. October 1923.

I am therefore to request you to be present at the Agricultural College Hall at 11 A.M. (not later) on 24th. October 1923.

An acknowledgement is requested; in case you are unable to be present, you will kindly intimate this to me by return of post.

Yours *Sincerely*

*D. A. S.*

I. A. S.,  
Personal Assistant,  
for DIRECTOR OF AGRICULTURE: PUNJAB.

To

*Liaquat Malik Khizir Hayat Khan*  
*Kabon*  
*Dist. Headquarter*

سید علی رضا خان  
جوہاں پور  
کبیر گڑھ  
8/3/26

From,

A. C. Macnabb, Esquire, I.C.S.,  
Deputy Commissioner,  
Shehpur District.

To,

Captain Malik Khizer Hayat Khan, Tiwana,  
of Kulra.

CIR: NO: 986 dated, Sargodha, the 8<sup>th</sup> March 1926.

Womo,

Please be present on the Horse Show Fair  
ground at Sargodha on the 13th: instant to re-  
ceive your Sanad the Punjab Government has  
pleased to give you for good work during the  
last year.

*Alfred Macnabb*  
8/3/26  
Supdt:  
for Deputy Commissioner.  
(S.S.)

REGULATIONS COVERING THE RETENTION OF HONORARY COMMISSIONS  
IN THE INDIA LAND FORCES.

§ § § § § § § §

(i) Indian gentlemen selected to retain their honorary commission in the Indian Land Forces will be gazetted as Honorary Second Lieutenants on the General List of that Force. Those who have identified themselves with or express a wish to be attached to a particular Unit my, in addition, with the approval of His Excellency the Commander-in-Chief be shown in the Indian Army List as so attached.

(ii) They will, if recommended by the Local Government or Officer Commanding the unit to which attached, be eligible for promotion up to the rank of honorary Major in accordance with the time scale prescribed for the British Officers of the Indian Army for the time being in force.

(iii) They will not be required to undergo any military training unless they express a wish to do so and then only for a period not exceeding two months in any one year.

(iv) They will be permitted to wear uniform on public or ceremonial occasions, or when called up at their own request for military training.

(v) They will not be eligible for any pay, allowances or other concessions, and no expenditure in connection with the retention of their honorary Commissions will be borne by the State.

(vi) On completing 50 years of age they will be retired and their names will automatically be removed from the Indian Army List

§ § § § § § § § § § § §



-2-

Copy of the foregoing forwarded to H. H. Jenkyne, Esquire,  
I. C. S., Deputy Commissioner, Shahpur, for information and favour  
of communication to the gentlemen concerned with reference to his  
letter No: demi-official dated 10th June, 1919.

\*\*\*\*\*

Deputy Commissioner's Office, Shahpur District.

CIR: No: 5300 dated Sargodha, the 24th December, 1919.

\*\*\*\*\*

Copy with copy of enclosure forwarded with my congratulation  
to Malik Khizar Hayat Khan, Kalra.

sd/

For Deputy Commissioner,

(S.S.)

\*\*\*\*\*





NO: 15436-Judl.

Dated, Lahore the 26th: of May 1926.

Under the provisions of Section 14 of the Code of Criminal Procedure, 1928, the Governor in Council is pleased to confer upon Honorary Captain Malik Khizar Hayat Khan, Tiwana of Kalra, the powers of a Magistrate of the 3rd: Class, in regard to cases generally to be exercised within the local limits of the Shahpur District.

& 5 5 5 5 5

Punjab Government endorsement NO: 15437-Judl. date d 26th: May 1926.

& 5 5 5 5 5

A copy is forwarded to the Commissioner, Rawalpindi Division, for information in reply to his endorsement NO: 35-C. dated 7th: May 1926.

& 5 5 5 5 5

Endorsement NO: 259-S. dated 27th: May 1926, by the Commissioner, Rawalpindi Division.

& 5 5 5 5 5

Copy forwarded to the Deputy Commissioner, Sargodha, for information, with reference to his letter NO: 3-C. dated 20th: April 1926.

& 5 5 5 5 5

Deputy Commissioner's Office, Shahpur District. NO: 226, dated, Sargodha, the 1st: May 1926.

& 5 5 5 5 5

Copy forwarded to Captain Malik Khizar Hayat Khan, Tiwana of Kalra, for information.

*For*

Supdt:  
For Deputy Commissioner.

From

Alan Mitchell, Esquire, I.C.S.,  
Offg: Secretary to Government, Punjab,  
Transferred Departments.

To

Captain Mohit Kishan Singh, I.C.S.,  
Tinnah, 3rd Div. V. D. 1st Div.,  
S. A. 1.

Dated Lahore, the 29th June 1929.

Sir,

I am directed by the Punjab Government  
(Ministry of Local Self Government) to com-  
municate to you their appreciation of the  
services rendered by you in the cause of  
district board administration during the  
year 1927-28.

I have the honour to be,

Sir,

Your most obedient servant.

*P. Wood-folius*

Senior Assistant Secretary  
for Offg: Secretary to Govt: Punjab,  
Transferred Departments.

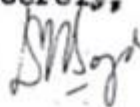
ZAS-29th.

S. A. 1

Dear Sir,

I am desired to inform you that the Punjab Government have been asked to nominate a representative of cotton growers to advise the delegates of the Government of India in their negotiations with the Delegates from Lancashire and Japan on the subject of the purchase of cotton. Mr. William Roberts, formerly professor of the Punjab Agricultural College and now Manager of the British Cotton Growing Association at Khanewal, has been selected as the Punjab Representative. At the same time the Government consider it desirable that there should be present in Simla during the negotiations a certain number of non-officials who are interested in cotton growing. The intention is that they should keep in touch with the Punjab Government and with Mr. Roberts, and the Government hope that these gentlemen may have opportunities of informal talks with the Delegates from Lancashire and Japan. I am to ask if you will serve on this panel of Punjab cotton growers. At present, it is not possible to give a definite date for your arrival at Simla. Probably your presence will be required at the beginning of October, but the date may possibly be a little earlier than that. If you consent to serve, you will receive the usual allowances granted to members of the Punjab Legislative Council. On your arrival, I am to ask that you will kindly come and see me, in order that I may explain the position orally.

Yours sincerely,



Captain Malik Khizar Hyat Khan,  
Tiwana,

Kalra (P.O)

(Shahpur district)

P T O

D.O.No...4794-5

Punjab Civil Secretariat,

Ellerslie, Simla-E., dated 2<sup>nd</sup> August 1931

My dear *Malik Sahib*

I am desired to inform you that should you pass the departmental examination in law as required by rules for the appointment of honorary magistrates, the Punjab Government will appoint you an honorary magistrate of the first class in the Shahpur district.

Yours sincerely,

*Malik Khizar Hyat Khan*

Captain Malik Khizar Hyat Khan, Tiwana,  
O.S.E.,  
Kalra,

District Shahpur.



D.O.No:27-Hq.

COMMISSIONER'S OFFICE,  
Rawalpindi Division.

Dated Rawalpindi, the 17th Jany:1933.

My dear Malik Sahib,

I have just perused the Additional  
District Magistrate's report of November <sup>3rd</sup> ~~1st~~, on your court.

I am very glad to find it so satisfactory, and thank you  
for the good work that you are doing on behalf of Government  
in this respect.

Yours sincerely,

To:-

O/C

*md*

Malik Khizer Hayat Khan,  
Honorary Magistrate,  
Kalra (District Shahpur).

SR. 46



FROM

The Hon'ble MR. J. P. THOMPSON, C.S.I., I.C.S.,

*Chief Secretary to the Government of the Punjab,*

TO

The Hon'ble Lt.-Col.

Malik Sir Umar Hayat Khan, K.C.I.E., C.B.E., M.V.O.

of Kalra, District Shahpur.

*Dated Simla, the 20th September 1920.*

SIR,

HIS HONOUR THE LIEUTENANT-GOVERNOR desires me to convey to you the thanks of Government for the services you rendered during the disturbances of last year.

I have the honour to be,

SIR,

Your most obedient Servant,

*Chief Secretary.*

P.O. No. 13

NEW DELHI.

23rd November, 1935.

✓  
Dear General Sahib,

With reference to your recent interview with His Excellency the Commander-in-Chief — in case this was not made clear to you at the time, His Excellency wishes me to say that there has been set up a Committee to deal with all recommendations for promotion in honorary rank.

This Committee sits periodically to consider such recommendations. The name of your son has been noted, and I have, of course, forwarded to the Secretary to the Committee the details I gave you when you were in Delhi. I now propose to add to these papers your letter of the 21st November, which says that Bertram Glancy is in favour of the promotion in question, and that His Excellency the Governor has said he will support it.

The Secretary to the Committee is also being informed that you saw the Commander-in-Chief a few days ago, and that <sup>for</sup> His Excellency's orders I have provided all the above <sup>details</sup> ~~details~~.

The date of the next meeting of the Committee has not yet been fixed, but I understand that one was held recently, and that may therefore be some months before another takes place. This, however, will not prejudice the chances of your son for, as I am placing on record all that has taken place, before the present Commander-in-Chief leaves.

Yours sincerely,

117/51  
Ayob Malik Sir Umar Hayat Khan, Tiwana,  
MVO., ADC.

DIRECTOR OF AGRICULTURE: PUNJAB.

DATED LAHORE TUE 16th. OCTOBER 1923

Dear Malik Sahib,

I am desirous to inform you that in recognition of the very valuable help rendered by you in the agricultural development of this Province, you will be presented to His Excellency the Viceroy on the occasion of His Excellency's visit to the Punjab Agricultural College on 24th. October 1923.

I am therefore to request you to be present at the Agricultural College Hall at 11 A. M. (not later) on 24th October 1923.

An acknowledgement is requested, in case you are unable to be present, you will kindly intimate this to me by return of post.

Yours sincerely,

sd/

I. A. S.,

Personal Assistant.

for DIRECTOR OF AGRICULTURE: PUNJAB.

To

Lieut: Malik Khizar Hayat Khan,

Kalra,

Distt: Shahpur.



Extract from Punjab Government Gazette.

Appointment.

N o t i f i c a t i o n.

№ No. 31387-Gaz.

Dated Lahore the 29th October,  
1930.

His Excellency the Governor in Council is pleased to appoint Captain Malik Khizar Hayat Khan, Tiwana, Honorary Magistrate of Kalra, District Shahpur, to be an Honorary Extra Assistant Commissioner in the Shahpur District.

- - - - -

Endorsement No. 31388-Gaz., dated the 29th of October, 1930, by the Chief Secretary to Government, Punjab.

- - - - -

A copy is forwarded to the Deputy Commissioner, Shahpur, for information and communication to Malik Khizar Hayat Khan, Tiwana.

~~Copy to be forwarded to the Deputy Commissioner, Shahpur, for information and communication to Malik Khizar Hayat Khan, Tiwana.~~

No. 8470/Air

Deputy Commissioner's Office Shahpur District.

Dated Sargodha, the 13th November, 1930.

Copy forwarded to:-

1. Captain Malik Khizar Hayat Khan, Tiwana, Honorary Magistrate of Kalra,
2. Superintendent of Police, Sargodha,
3. District & Sessions Judge, Sargodha, for information.

sd/ Chanan Mall

Supt.

for Deputy Commissioner.

THE AFGHAN WAR, 1919.

COMMANDS & STAFF.

2nd Lt. Malik Khizar Muhammad Hayat Khan, I. A., attd, 17th Cav, was mentioned in a despatch from His Excellency General Sir C. C. Monro., G. C. B., G. C. S. I., G. C. M. G., A. D. C.,

Dated 1st November, 1919,

For Gallant and distinguished services in the Field.

I have it in command from the King to record His Majesty's high appreciation of the services rendered.

sd/ Secretary of State  
for War.

War Office,

Whitehall, S. W. I,

3rd August, 1920.